

F 280

. J5 E6

100

LIBRARY OF CONGRESS



0 006 152 803 9



F 280
. J5 E6
Copy 1

Leaves From My Historical Scrap Book



BY

Barnett A. Elzas, M. D., LL. D.



Charleston, S. C.

1907.

F555
J556

PREFACE.

Articles of historical interest that are worth printing, are worth preserving in permanent form. A newspaper article is as good as lost a year after publication. The series of articles here reprinted, and which appeared in the pages of *The Sunday News* were prepared at the cost of much labor. Practically every reference has been verified. I trust that this contribution to the history of South Carolina may not be deemed an unworthy one. I would only add that every reference in these articles is to *The Courier*, except where otherwise noted.

BARNETT A. ELZAS.

Charleston, S. C., April, 1907.

105911
67



CONTENTS.

1. An Index to the Historical Material in The Courier, 1855-1860.
2. South Carolina Loyalists—List of Obituary Notices of Revolutionary Soldiers—The Battle of Fort Moultrie—The Mecklenburg Ladies' Association—The Mecklenburg "Declaration"—The Death of Francis Salvador.
3. An Address delivered before the Reformed Society of Israelites, on its Second Anniversary, November 1826, by Abraham Moise.
4. The First Jew in South Carolina—Notes on Simon Valentijn, Samuel Mincks, Moses Modina, David Riz—Miscellaneous References—Early Jewish Naturalization Papers, Abraham Avila, Joseph Tobias, Lyon Levi and others.
5. The First Confirmation Ceremony in the American Synagogue—Ancient Traditions—Early Jewish Ship Owners—The First Moise in South Carolina.
6. "Patriotic" Societies—The Petitions to Clinton—Obituary Notices of Revolutionary Soldiers—South Carolina Loyalists—The Jews in the Revolution, &c.
7. The Synagogue of the Jews in Hasell Street—The Torbay Prisoners in 1781—Charleston in 1774—Isaac Hayne—The Repentant Sinner—Obituary Notices of Revolutionary Soldiers—Wedgewood China.
8. "Patriotic" Societies Once More.
9. Newspaper References to Judah P. Benjamin—Battle Flags—John C. Calhoun—The Burning of Columbia—Huguenots—The Mecklenburg "Declaration"—The Jews' Lands in Abbeville—Duels and Duelling—Biographical Material—Local History—Charleston Churches
10. Miscellaneous Confederate Material—Confederate Rosters—The Cruel Slave Owner—Revolutionary Material—Biographical Material—Miscellaneous—Our Parish Registers.

Leaves from My Historical Scrap Book.

By Dr Barnett A. Elzas, M. D., LL.D.

On numerous occasions and in many connections, I have called attention to the wonderful mass of historical material that we possess in South Carolina. This material, to our shame be it said, has scarcely begun to be utilized. And yet it is a fact that will hardly brook denial, that the field of History is the most promising field, if not the only field that promises rich results to our own students.

Success in scholarship, in its final analysis, means nothing more than the utilization of opportunity to the extent of possibility. It is the supremest part of wisdom, therefore, to recognize our limitations as well as our possibilities. We have now nominally a University in South Carolina; and it should be our ambition at least, to make a beginning in that sphere of endeavor for which the term University stands—knowledge for its own sake, rather than for the use to which it is to be applied.

Compared with the resources of other universities, with their munificent endowments, our own institution is in a condition that is in truth pitiable. Nor will things improve until a vigorous campaign is instituted, with a view of bringing home to our wealthy citizens the duty which they owe to the leading educational institution of their State.

But to come back to the subject of my theme. In Science, in Philosophy, in Philology and in Literature, we are not going to excel for a long time to come. In History we may excel by reason of the fact that the field is

largely unexplored, and we have the material right at hand if we will only utilize it.

I will here state that the study of our local history has been merely an incidental study with me, carried on in the intervals of a very busy life. But it has been a source of real delight by reason of its intrinsic interest. No one can truly appreciate the charm of this study until he has practically surveyed, as I have done, the entire field. So fascinated, in fact, did I become with the work, that in spite of myself and in spite of the fact that my research was conducted with a single, definite purpose in view, I filled my note-books with many thousands of references to historical matters bearing upon the general history of South Carolina, quite unconnected with the task in hand.

And here let me remark that the existence of these note-books, and the fact that I have practically covered the complete files of the Newspaper Press of South Carolina, have gotten me into serious trouble. There is scarcely a day that I do not receive letters asking for information. I am not anxious, for many reasons, to win repute as a Universal Information Bureau, for I should require a staff of stenographers and typewriters to complete my equipment; nor do I care to indulge the laziness of those who ought to come here and dig for themselves. I desire, however, to call attention once more to the wonderful mine of historical material that is to be found in the files of our local

newspapers, whose treasures still await the future explorer. I will limit my article to-day to an enumeration of some of the good things that the student can find, inter alia, in the pages of *The Courier* between the years 1855 and 1860.

Our City.

Of priceless value to the student of our history, are a series of twenty-five articles, some of which are several columns in length, that appeared in 1855, under the heading "Our City." The articles are signed "L." Taken together they form the most complete story of early South Carolina that is to be found anywhere. The style of the articles is charming and the marshalling of the facts is done in admirable fashion. Reprinted just as they are, I do not hesitate to say that they would form one of the most valuable volumes on South Carolina that we possess. The following comprise the series:

- Primitive Sketches, July 26, 1855.
 - Early Prospects and Anticipations, July 28.
 - The First Half Century, August 1.
 - Early Movements and Miscellanies of Trade, August 4.
 - The Indian Trail and Trade, August 11.
 - Early Experiments and Efforts, August 16.
 - The Advent of the Press, August 13.
 - Early Occupations, August 23.
 - Early Business, Sites and Occupations, August 25.
 - Early Occupations (continued.) August 29.
 - Early Occupation, (continued.) August 31.
 - Legislative Provisions, September 4.
 - Our School System, September 13.
 - Legislative Attempts, September 21.
 - Legislative Expedients, September 22.
 - Experiments in Staples, September 28.
 - The Currency, October 13.
 - Sources of Population, October 24.
 - Supplies of Population, November, 8.
 - Classes of Population, November 21.
 - Municipal Beginnings, November 27.
 - Municipal Beginnings, November 30.
 - Historical Hints December 5.
 - Historical Hints—Experimental Constitutions, December 11.
 - Evacuation Day. (topographical.) December 14.
- For the sake of completeness, I will add that three preliminary sketches appeared during the year 1854. They are as follows:

Our City—Origin, Early History and Progress, August 31, 1854.

Our City, Its Site—Area and Population, September 7.

Our City, Its Streets and Thoroughfares, September 19.

South Carolina Worthies.

In the same file of papers, July-December, 1855, also signed "L." are a series of biographical sketches of South Carolina worthies. They comprise the following:

- Daniel Horry, September 4.
- Gabriel Manigault, September 7.
- Christopher Gadsden, September 11.
- Isaac Huger, September 14.
- Rawlins Loundes, September 25.
- Thomas Heyward, September 28.
- William Bull, October 9.
- John Rutledge, October 11.
- John Barnwell, October 23.
- Benjamin Huger, October 31.
- Ralph Izard, November 9.
- Miles Brewton, December 25.

The Theatre—as it Has Been and is in Charleston, S. C.

On this subject, a fine series of twenty descriptive articles appeared in the pages of *The Courier* during the years 1857-1859. They are to be found in the following issues:

1857, December 28, 30, 31.

1858, January 6, 12, 19, 21, 26, 30; February 20, 25; March 2, 9; April 15; November 25; December 14, 16, 28.

1859, January 5 15.

There is a separate article on "The Theatre," not in connection with the above, in the issue of October 24, 1857.

Museum of the College of Charleston.

We are to-day locally interested in the new quarters of the Museum of the College of Charleston. It is worthy of note that a full description of this museum, its contents and sources of origin, appeared in the columns of *The Courier*, in a series of fifty-eight articles during the years 1856-1858. They occur in the following issues:

1856, November 8, 15.

1858, March 24, 27, 31; April 7, 10, 17, 24, 28; May 1, 5, 8, 12, 15, 19, 22, 26, 29; June 2, 5, 9, 12, 16, 19, 23, 26, 30; July 3, 8, 10, 14, 17, 21, 24, 28, 31; August 4, 7, 11, 14, 18, 21, 25, 28; September 1, 4, 8, 11, 15, 18, 22, 25, 29; October 2, 6, 13, 23.

In the issue of March 25, 1858, Prof Francis Holmes, Curator of the Museum, points out an error in the issue of March 24.

The Treaty with Switzerland and the Jews.

In 1857, there appeared a most interesting series of articles on the above subject. These articles are of equal interest to us to-day, by reason of the fact that the same question of the recognition of an American Passport when held by a citizen who happens to be of the Jewish faith, is now pressing for solution. Our Government has not yet arrived at that point when it protects its citizens in Russia when they happen to be Jews.

The articles appeared in the following issues:

August 13, 19, 20, 21, 25, 29, 31; September 3, 4, 14, 17, 1857.

The articles are controversial. The fuss started with an article by Dr M. Mayer, the Rabbi of Beth Elohim, entitled: "The First Fruit of the Treaty between the United States and Switzerland," in the issue of August 13, 1857. This was replied to on August 19, by a lawyer, who signs himself "A Jew." Dr Mayer replied on August 21, to be again hammered by "A Jew" on August 25. On August 29, J. N. Cardozo, the brilliant editor, takes a hand, and in the succeeding issues he engages with "A Jew," in bitter argument. The lawyer makes a great parade of his supposed constitutional knowledge, but Cardozo, although not, as far as I know, a lawyer, simply crushes his antagonist with his own weapons. He was certainly an unrivalled controversialist.

In addition to such serial articles, there are other articles of value, which I shall now proceed to indicate. The classification will perforce be somewhat arbitrary.

Revolutionary Material.

Anniversary of the Battle of Fort Moultrie, June 28, 1855.

The Battle of Fort Moultrie, June 30, 1856.

[A fine letter from Charles Cotesworth Pinckney to his mother descriptive of the battle. Written at Fort Johnson, June 29, 1776.]

Palmetto Day, June 28, 1856.

[Many interesting data concerning early military affairs in Charles Town.]

King's Mountain, August 10, 1855; September 27, 1860.

Cowpens, April 17, 1856; February 19, 1857.

Eutaw and Cowpens, August 23, 1860.

Eutaw, July 21, 1858; July 7, 8, 1859; January 14, 1860.

Firesides and Facts of the Revolution, May 15, 1858.

Revolutionary Incidents, October 15,

1855; September 21; October 9, 23; November 6, 1858; March 11, April 19, May 25, June 21, July 20, September 15, 1859; August 7, 8, 1860.

Revolutionary Reminiscences, July 27, 1855; October 23, 1856.

[The latter of these reminiscences contains a copy of a "Declaration of Independence," made by the Vestry of St Paul's Church, Edenton, N. C. "It is, like the Mecklenberg Declaration anterior to the Declaration of Congress, preceding the latter just sixteen days." North Carolina seems to have acquired the habit of declaring independence.]

A Revolutionary Anecdote, November 28, 1860.

Incidents of Indian Warfare, July 12, 1859.

Two Revolutionary Heroines, (Elizabeth Grace and Rachel Martin,) July 7, 1855.

A Revolutionary Hero, (Wilkins C. Smith,) March 27, 1860.

General Historical Material.

American Sympathy for Russia—The United States Denounced, May 31, 1855.

Mason and Dixon's Line, July 9, 1855.

The Palmetto Regiment, August 10, 1855.

The Palmettos in Mexico, September 10, October 9, 1857.

The Citadel Cadets and the Palmetto Regiment, October 26, 1857.

List of Original Members of the Union Light Infantry Company, 1807-1811; February 21, 1857.

The Right of Secession, March 28, 1857; and many succeeding numbers.

Jackson's Birthplace, August 24, 1853.

Old Letters, September 10, 15, 1853.

The French in South Carolina, January 31, 1859.

Early Times in Upper Georgia, August 17, 1860.

Biographical Material.

Francis Kinloch Huger, February 15, 1855.

Mrs Harriet Marion, April 14, 1856.

Langdon Cheves, June 27, 1857.

Gen Christopher Gadsden, July 17, 1857.

The Illness, Death and Grave of Legare, July 29, 30, August 1, 1857.

The Pickens Family, October 15, 1857.

The Marion Family, August 7, 1858.

Col Samuel Hammond, August 10, 1858.

The Videau Family, September 4, 1858.

The Jasper Family, November 18, 1858.

John Bellinger, M. D., September 7, 1860.

Charles Fraser, October 6, 1860.

Local History.

Charleston in 1740, April 18, 1855.

Carolina in the Olden Time. By an Octogenarian Lady. Reviewed June 21, 1855.

["It is not exactly what may be called a history, but it has an historical character." Students of South Carolina history will sympathize with the reviewer's estimate.]

The Origin of the Name State Street, formerly Union Street, February 21, 1857.

Reminiscences of St Stephen's Parish, September 3, 1858.

St James's Church, Goose Creek, July 23, 30; August 6, 13, 20, 27; September 3, 10, 1859.

[A complete history of this historic church.]

A Picture of Charleston in 1860, February 11, 1860.

Pee-Dee and its Districts, July 26, 1860.

A Hundred Years Ago, November 15, 1860.

The Newspaper Press.

The Press Autobiographical, July 14, 1857.

[Contains valuable notices of early South Carolina interior newspapers.]

Printing in South Carolina, September 2, 1858.

Old Gazettes, September 14, 18, 1858.

The Press of Georgia, October 28, 1858.

The Legislature.

List of Members 1854-1858; October 22, 1856.

List of Members 1858-1860; October 21, 1858.

Art in Charleston.

The Fraser Gallery, January 9; February 11, 13, 14, 16, 17, 18; March 5, 1857.

[A complete list of all known por-

traits and miniatures—several hundred—by this artist.]

Cotton.

Comparative Statistics of Cotton 1845-1855, by J. N. Cardozo, June 9, 1856.

Early Culture of Cotton, August 20, 1857.

Early Cotton Machinery, July 30; August 13, 14, 1860.

Numismatics.

The Red Cent, May 5, 1857.

[Describes a penny and a two penny piece struck for the Carolinas in 1722.]

American Coinage and Medals, November 6, 1858.

Coinage of the U. S., February 9, 1859.

Miscellaneous.

The Last Sickness and death of Booth the Tragedian, July 30, 1856.

The Duty of a Freemason. Address by Albert Pike, May 15, 1857.

The First Railroad in the U. S., August 18, 1857.

Recollections of the South Carolina Railroad, August 19, 1857.

The Institution of Domestic Slavery and the Constitution, December 17, 1857.

The foregoing article, dry as it may appear to some, is nothing more than what its title claims for it—"Leaves from my Historical Scrap Book." I trust that it is not without value. All I intended to do by putting these notes in order, was to indicate to some little extent the vastness of the historical material that exists in the files of our local newspaper press. Anyone with enough patience can pursue historical research. The work is, in my estimation, worth doing. Will my suggestion induce some student to engage in it? I do not know. Nor do I care. I have done my duty by throwing out the suggestion.

Leaves from My Historical Scrap Book.

By Dr Barnett A. Elzas, M. D., LL.D.

In the Ford collection in the Lenox branch of the New York Public Library there is a very interesting volume, whose binder's title reads: SOUTH CAROLINA LOYALISTS—OATHS OF ALLEGIANCE. The title is a misnomer. The volume, which consists of 53 pages, contains merely the original oaths of allegiance of 210 men in Charles Town, in 1781. These men were not necessarily Loyalists, and many of them, we know from their records, were anything but Loyalists.

In my History of the Jews of South Carolina (pp 102-3) I have gone into a full explanation of the attitude of those citizens of Charles Town who took the oath of allegiance to the British after the surrender of the town in 1780, a list of whose names is to be found in the Royal South Carolina Gazette of September 21, 1780. I will not repeat here what I have said, but refer those who may be interested to my book. I will only call attention to the text of the two oaths of allegiance exacted in 1780 and 1781, respectively. The rigor of the latter as compared with the former oath is well worthy of note:

Oath of Allegiance in 1780.

I ————— do hereby acknowledge and declare myself to be a true and faithful Subject to His Majesty, the King of Great Britain, and that I will at all Times hereafter be obedient to his Government; and that whenever I shall be thereunto required, I will be ready to maintain and defend the same against all Persons whatever.

Subscribed and acknowledged at Charles-Town, the 22d day of September, 1780, before me,

R. W. Poweil.

Oath of Allegiance in 1781.

I ————— hereby and sincerely promise and swear, that I will faithfully demean myself as a true and loyal Subject of his Majesty, the King of Great Britain, to whose Government I will, at all Times hereafter, be obedient; and, that whenever I shall be thereunto required, I will, to the utmost of my Power, support, maintain and defend the same against all Persons whatsoever; and that I will do my utmost Endeavour to frustrate and prevent all traiterous Conspiracies and Attempts which shall be made against his Majesty's Authority and Government, and I will faithfully disclose every Intelligence and Information of any such Conspiracies, or Attempts, which shall come to my Knowledge or Belief, to the persons whose particular Care and Duty it may be to receive the same in the District in which I shall reside.

Sworn & subscribed the ——— day of ———, 1781, before me.

J. H. Cruger.

List of Signers.

In the volume in the Lenox Library each oath is separately signed. A few, however, contain two signatures. Here is the list:

Adair, Robert.	Bacon, William.
Adams, William.	Balderking, George.
Alexander, James.	Barkeden, John.
Allan, Robert.	Baskin, James.
Allen, Isaac.	Bayle, Peter.
Anderson, Robert.	Beard, James.
Anderson, Samuel.	Bell, Robert.
Anderson, William.	Bell, William.
Armstrong, John.	Bennet, Arthur.
Atwood, Wm.	Beraud, Jn.
Bacon, John.	Bews, William.
Bacon, Thomas.	Black, Samuel.

Black, William.
 Blith, Tom.
 Bond, Robt.
 Bragh, George.
 Breazcaale, Willis.
 Brown, Cornelius.
 Brown, Malcolm.
 Brown, Robert.
 Buchanan, James.
 Camoun, Patrick.
 Cannon, William.
 Carithers, Math.
 Carothers, William.
 Carter, Dudley.
 Carter, John.
 Carter, Robert.
 Chalmers, James.
 Clicklow, John.
 Christopher, James.
 Clark, Alexander.
 Clark, William.
 Cochran, John.
 Coffey, Wm.
 Colcock, John.
 Colhoun, Hugh.
 Cooke, Isaac.
 Coursey, James.
 Coursey, John.
 Coursey, William.
 Covington, Joseph.
 Covington, Jr, Wm.
 Cowan, James.
 Cowan, Jno.
 Crawford, Andrew.
 Crawford, Enos.
 Crockett, Samuel.
 Curry, John.
 Davis, Benjamin.
 Dawson, Joseph.
 Dawson, Jonathan.
 Day, William.
 Dealwood, John.
 Dealwood, William.
 Develin, James.
 Devo, Francis.
 Drennan, William.
 Elot (?) William.
 Evans, Ezekiel.
 Eymerie, John.
 Finley, Samuel.
 Finney, Robert.
 Foster, Alexander.
 Foster, Robt.
 Foster, Samuel.
 Foster, Samuel.
 Fox, James.
 Galley, James.
 Garrett, John.
 Garrett, Robt.
 Greene, Benjamin.
 Griffin, Robert.
 Guilbeaud, Andrew.
 Hamilton, Andrew.
 Hamilton, Thos.
 Hammond, Charles.
 Hammond, Joshua.
 Hammond, Le Roy.
 Harris, John.
 Harris, Thos.
 Harrison, Thomas.
 Hayes, Wm.
 Heard, Armstrong.
 Hill, John.
 Hogg, William.
 Holland, Jacob.
 Hopkins, Samuel.
 Horry, William. (?)
 Howard, Benjamin.
 Hughes, Philemon.

Hulton, John.
 Hunter, David.
 Hutton, William.
 Hutton, Wm.
 Irwin, John.
 Johnston, John.
 Jones, Richard.
 Jurdon, Adam.
 Key, Thomas.
 Lark, John.
 Larvay, Lewis L.
 Lee, Andrew.
 Lee, Thomas.
 Lesly, John.
 Little, William.
 Lively, John.
 Logan, John.
 Loosk, James.
 Lowry, Richd.
 Luckie, William.
 Lyon, James.
 Manson, William.
 Marberry, Thos.
 Martin, James.
 Martin, Robert.
 Mathews, Philip.
 Mayson, Jas.
 Messer, Robert.
 Middleton, Hugh.
 Middleton, John J.
 Moore, John.
 Moragne, E.
 Morgan, Evan.
 Morrow, Arthur.
 Murfey, John.
 Murfey, Wm.
 Murrch, James. (?)
 Mc Alaster, Andrew.
 Mc Alister, Nathan.
 Mc Alpin, Robert.
 Mc Cartor, Moses.
 Mc Carty, William.
 Mc Cleskey, Joseph.
 Mc Closkey, George.
 Mc Closkey, Wm.
 Mc Connell, James.
 Mc Connell, James.
 Mc Curdy, John.
 Mc Patrick, John.
 Nelson, Samuel.
 Noble, James.
 Norris, William.
 Odom, Abraham.
 Outten, Jesse.
 Patton, Arthur.
 Paxton, Samuel.
 Pearce, John.
 Pettigru, James.
 Pickens, John.
 Pickens, John.
 Pickens, Joseph.
 Pollard, Robert.
 Porter, Alexander.
 Porter, Hugh.
 Purves, John.
 Ramsey, Daniel.
 Reed, George.
 Reed, Matthew.
 Regnier, Pierre.
 Ridda, Joseph.
 Roberts, Absalom.
 Russell, Timothy.
 Saxon, Charles.
 Scott, Alexr.
 Shanklin, Thomas.
 Simpson, John.
 Steel, Aaron.
 Stringer, George.
 Stringer, John.

Stuart, Adam.
 Sutherland, Francis.
 Taylor, James.
 Thatcher, Barthy.
 Thomson, James.
 Toy, Dennis.
 Turk, John.
 Turnbull, Joseph.
 Turpin, Matthew.
 Urhein, John.
 Verner, John.
 Walker, William.
 Ware, Henry.
 Watt, James.
 Watt, Saml.
 Weed, Nathaniel.
 Weed, Reuben.
 Weems, James.
 Weems, Thos.
 Weems, William.
 White, John.
 Whitefield, George.
 Williams, Jefferson.
 Willson, Henry.
 Wilson, Hugh.
 Wilson, James.
 Woods, Wm.
 York, Richd.
 Young, Matthew.

Obituary Notices of Revolutionary Soldiers.

(From the Southern Patriot.)

Capt Peter Bacot, August 17, 1821.
 Major Thomas Butler, March 21, 1816.
 Col Joseph Calhoun, May 17, 1817.
 David Campbell, May 31, 1822.
 Edward Conner, January 5, 1837.
 Elnathan Davis, November 1, 1836.
 Isaac Dubose, June 1, 1813.
 Joseph Dulles, January 19, 1818.
 Major Gen Wm Fishburne, Nov 8, 1819.
 John Forbis, November 3, 1829.
 Gabriel Friday, June 29, 1830.
 Major Wilson Glover, Dec 24, 1822.
 Major Richard Godfrey, Oct 22, 1817.
 Henry Gray, July 31, 1824.
 Capt Thos Hammond, March 17, 1818.
 Col Henry Hampton, Aug 11, 1826.
 Col Andrew Heatly, May 7, 1824.
 John Bee Holmes, September 8, 1827.
 William Hort, January 24, 1826.
 Matthew Irvine, September 1, 1827.
 Capt John Johnson, March 14, 1821.
 Richard Johnson, September 5, 1815.
 William Johnson, April 17, 1818.
 Capt James Kennedy, July 28, 1823.
 Francis Kinloch, February 15, 1826.
 Col William Lyons, February 23, 1818.
 Hartwell Macon, May 7, 1824.
 Abraham Markley, July 16, 1824.
 Robert McFadden, July 11, 1829.
 John M'Watters, September 9, 1828.
 Col Nathaniel Ramsay, Dec 3, 1817.
 Rene Ravenel, February 26, 1822.
 Arthur Simpkins, November 21, 1826.
 Paul Taylor, August 28, 1818.
 Thomas Waring, March 24, 1824.
 Simon Wood, May 7, 1824.

(From the City Gazette.)

Thomas Allan, July 18, 1827.
 Thomas Bee, February 26, 1812.
 Samuel Breed, November 16, 1826.
 Major Pierce Butler, Feb 26, 1822.
 Col Joseph Calhoun, May 16, 1817.
 Gen Robert Conway, December 8, 1823.
 James Cox, January 28, 1812.
 William Daingerfield, June 2, 1826.
 Patric Dollard, March 11, 1800.

Joseph Dulles, January 19, 1818.
 Isaac Fell, April 30, 1818.
 Major Gen Wm Fishburne, Nov 8, 1819.
 John Frampton Sen, May 25, 1827.
 Gabriel Friday, June 29, 1830.
 Col Henry Hampton, August 12, 1826.
 Major Robert M. Head, May 16, 1827.
 William Hort, January 25, 1826.
 Gen Jared Irwin, March 20, 1818.
 Major Joseph Kerr, January 24, 1822.
 Joseph King, July 27, 1826.
 Francis Kinloch, February 4, 1826.
 Robert Larry, August 6, 1819.
 William Lee, December 5, 1803.
 Major Charles Lining, July 16, 1805.
 ——— Lloyd, July 22, 1817.
 Col William Lyons, February 24, 1818.
 Gen Hugh Means, July 6, 1825.
 Major Gen Wm Moultrie, Sept 28, 1805.
 James McCall, March 14, 1821.
 William Piques, April 17, 1818.
 Capt Joseph Quinby, May 25, 1818.
 Capt Henry Ravenel, March 7, 1823.
 Capt Edw Richardson, July 11, 1808.
 Josiah Smith, Feb 16, 1826.
 John Stoney, October 19, 1821.
 John Wilson, February 4, 1823.
 Mathias Woolfe, March 26, 1805.

(From the Courier.)

William Blue, April 17, 1829.
 David Burekhalter, June 25, 1846.
 Col Zach Smith Brooks, April 24, 1848.
 Capt Joel Callahan, April 9, 1847.
 Henry Cannon, September 9, 1846.
 John China Sen, September 3, 1847.
 Major Joseph Dickinson, Feb 12, 1807.
 George Durham, April 17, 1829.
 Samuel Franks, December 16, 1845.
 Capt Joshua Hammond, July 16, 1853.
 Florian Charles Mey, April 1, 1829.
 Job Palmer, February 1, 1845.
 Col Joseph Pickens, Feb 17, 1853.
 William Purse, January 14, 1845.
 Lieut Col William Scott, June 11, 1807.
 Capt Samuel White, January 21, 1848.
 Jacob Wise, October 11, 1845.

[Note.—The above lists of obituary notices of Revolutionary soldiers, are by no means complete, not having been collected for any specific purpose. I have not had time to confirm the references, which have been gathered from the newspaper files in the Charleston Library, Library of the Chamber of Commerce, Library of the College of Charleston and the Library of Congress. Though unverified, I believe that all the references will be found to be accurate.]

The Battle of Fort Moultrie.

(From the City Gazette, Oct 26, 1812.)

"In the year 1776, an attack was made on Sullivan's Island, in the har-

bor of Charleston, S. C., by the land and naval forces of Great Britain, under the command of Sir Henry Clinton and Sir Peter Parker. After much time and labor in lightening the heavy ships, they anchored opposite Fort Moultrie, and commenced a tremendous cannonade. Gen Clinton had landed his troops to the eastward of the harbor, with the intention of fording the channel and attacking the fort in the rear, while the ships attacked it in front, but from some mistake or want of knowledge of the depth of water in the channel, he was unable or unwilling to attempt anything. In the meantime the fort, by a regular and well directed fire nearly demolished the British fleet and Sir Peter was fain to escape with the loss of half of his men killed and wounded; among the latter himself, the tail of his breeches being shot away.

The following humorous paraphrase of Sir Peter's official letter to the Lords of the Admiralty, was written by an English wit of those days:

My lords, with your leave,
 An account I will give,
 Which deserves to be written in metre;
 For the rebels and I,
 Have been pretty nigh;
 Faith, and almost too nigh for St Peter.

De'l take 'em, their shot,
 Came so swift and so hot,
 And the cowardly dogs stood so stiff,
 sirs.
 That I put ship about,
 And was glad to get out.
 Or, they would not have left me a skiff,
 sirs.

With much labor and toil,
 Unto Sullivan's Isle,
 I came, swift as Falstaff or Pistol;
 But the Yankees od rat'em,
 I could not get at 'em,
 They so terribly mau'd my poor Bristol.

Behold Clinton by land,
 Did quietly stand,
 While I made a thundering clatter;
 But the channel was deep,
 So he only could peep,
 And not venture over the water.

Now bold as a Turk,
 I proceeded to York,
 Where with Clinton and Howe you may
 find me;
 I've the wind in my tail,
 And am hoisting my sail,
 To leave Sullivan's Island behind me.

But, my lords, do not fear,
 For before the next year,
 Although a small island should fret us,
 The Continent whole,
 We will take by my soul,
 If the cowardly Yankees will let us.

The Mecklenburg Ladies' Association

A good many of us have had a little fun with reference to the subject of the Mecklenburg "Declaration." In the present status of the case, the burden of proof certainly rests upon North Carolina. But be that as it may, no one will deny the fact of the splendid patriotism consistently displayed throughout the contest with Great Britain, of the people of "The Hornet's Nest." Even the women took a hand, as the following item, copied from the South Carolina & American General Gazette for February 9, 1776, admirably testifies.

"A North Carolina Correspondent, who signs himself PHILOGUNO, informs us," That the young Ladies of the best Families in Mecklenburg County, in North Carolina, have entered into a voluntary Association, that they will not receive the Addresses of any young Gentleman of that Place, except the brave Volunteers who cheerfully served in the Expedition to South Carolina, and assisted in subduing the Scholovite Insurgents: The Ladies being of Opinion, that such Persons as lazily stay basking at home, when the important Calls of their Country demand their military Service abroad, must certainly be destitute of that Nobleness of Sentiment, that brave manly Spirit which qualify the Gentleman to be the Defender and Guardian of the Fair Sex." Our Correspondent adds: "This is the Substance of the Association; and, we hear, that the Ladies

in the adjacent County of Rowan have desired a similar Association to be drawn up, and prepared immediately for signing."

The Mecklenburg "Declaration."

On this subject, there are two very interesting but unconvincing items in the Mercury of July 4, 1828, and in the Wint-yau Intelligencer of June 9, 1832.

The Death of Francis Salvador.

In the South Carolina and American General Gazette of August 14, 1776, there is a full description of the battle with the Indians, in which the patriot Francis Salvador met his tragic end. It is contained in a letter written from camp, two miles below Keowee, in the Cherokee Country. After giving a full description of the battle, the writer continues:

"Our party soon recovering from their surprise, kept up a brisk fire on the places where the flashes of the enemy's guns were seen, and soon drove them from their fences and houses. Their loss is not known, but from the number of blankets, shirts, tomahawks, etc. left besmeared with blood, and the bloody tracks which marked their retreat, it is supposed to be considerable. Col Williamson remained on the ground till day-break, and burnt all the houses on both sides of the river, and destroyed their corn, etc. Judging that that the party he had defeated would immediately proceed to their camp and apprize them of his approach, and having made an appointment to meet Cols Neel and Thomas at Sugar Town, the Colonel, after leaving a party to bury the dead and take care of the wounded, returned to his camp." Salvador was thus buried on the field of battle.

Leaves from My Historical Scrap Book.

By Dr Barnett A. Elzas, M. D., LL.D.

I am printing to-day a very remarkable document—"An Address delivered before the Reformed Society of Israelites, on its Second Anniversary, November, 1826, by Abraham Moise."

This document, it is needless to say, is not known to our writers on Jewish subjects who have undertaken to express glib opinions, based upon the scantiest secondary sources, on the first great religious reform movement among the Jews of America. This movement, I will add, until my own investigations were published, was nothing more than a mere tradition. So little was known of it, that the late Nathaniel Levin, who wrote the sketch of the Congregation Beth Elohim for the Year Book City of Charleston for 1883, and who devotes less than sixteen lines to it, dates the movement from 1835, (p 308,) when as a matter of fact, it originated in 1824.

The writer of the following address—Abraham Moise, (1799-1869,) was a prominent figure in the Reformed Society of Israelites. He it was who drafted its Constitution, and in all probability wrote a considerable portion of the Prayer Book of the Society, both of which are unknown to our writers and which I shall shortly publish.

The address itself is an "Apologia" for the Society, and an admirable defence it is, in truth. Be it, however, always remembered that it was written in 1826 and not in 1907. By the standard of the generation in which it was

written must it be judged and not by that of our own age, when the veriest tyro for a few dollars can make himself more familiar with Jewish history and literature, than could the most earnest and diligent student in Charleston three-quarters of a century ago.

The present generation hardly knows even the name of Abraham Moise, and his Address has been forgotten for several generations. I feel it a privilege to preserve it to posterity.

It was the proud boast of our ancestors to consecrate their annual rites and ceremonies with songs of great joy and triumph, with stringed instruments, "with the psaltery and the harp." There was something not easily described, which almost insensibly attached them to the periods from whence they were wont to date their origin, to which they looked with peculiar and almost unspeakable interest, and unto which they were always disposed to bring their best feelings and happiest recollections. Nor have the lively emotions of our fathers, the kindred sympathies cultivated in days of old, given way to the severest tests of simplicity and refinement of the present day; they are still common with all mankind; and although they are characterized by new modes of displaying a nation's gratitude, they are nevertheless attended with important results, both as regards their lasting impressions upon the mind, as well as their general tendency to perpetuate those particular designs for which societies are formed.

The instance before us furnishes a striking illustration of this truth. When the question is asked: Why have the Reformed Society of Israelites convened on this day? The response will be exhibited in every countenance; their

presence is immediately identified with the proudest associations of their earliest existence; they have assembled to look back at the past year, to compare their several stages of progress in the holy work of reformation, and to incite each other to future acts of piety and usefulness, by the mutual interchange of sentiment and good feeling.

This in itself would be sufficient cause for distinguishing this day as a day of annual celebration, but they can add with perfect truth and sincerity that they have congregated for the discharge of duties of a higher nature; duties not less pleasing in themselves, than elevated in their character; not less in accordance with true devotion, than permanently useful in their ultimate consequences. They have come here this day to justify themselves to the world; to unfold to all mankind the broad principles upon which they expect to rise or fall, to invite candid investigation, and to expose by all virtuous efforts the true causes which impelled them to a separation from their Jewish brethren.

Experience has well attested the fact, that with large bodies of men the liberty of conscience has seldom or ever been avowed, without great necessity, and in many instances, at the expense of much blood and treasure. We are daily taught by common observation, that unless reasonable men are urged by some powerful motive, unless driven on by great emergencies, they will not readily expose themselves to persecution and hatred, by the expression of sentiments and opinions at variance with their neighbors, or in direct opposition to those particular sects, to which they may belong. Whenever, therefore, a body of men assemble together for this purpose, the presumption must be, in the mind of every reflecting being, that they have not convened for "slight and transient causes," but that the suggestions of necessity and conscience, impel them to act. The history of the world is a full confirmation of the position I have assumed.

There is nothing more common, and yet there is nothing more true, than the political axiom, that necessity compels mankind to give up a part of their liberty. While it urges the exercise of that "free born spirit," which will bear no control, which cannot be shackled, which is as boundless as the air we breathe, it notwithstanding drives men from "partial evils" to perpetual misery and suffering. Present inconvenience, with the prospect of future tranquillity, often render the best of us rather unfit to bear those "ills we

have," than "fly to others that we know not of." Nor is this more applicable to politics than religion; from the beginning of time, any human restraint, of whatever character, has ever been regarded by mankind as the invasion of a natural right, and what is called necessity, is nothing more than the effect of this restraint acting against the will. It was this necessity which established the Christian Reformation, the greatest era, perhaps, in modern times; an era not less distinguished for the obscurity of those with whom it originated than remarkable for the singular revolution it produced in the religion of nearly all Europe—the gradual and almost unaccountable conversion of millions of inhabitants already born and educated in a particular faith. It was the imperious suggestions of conscience which led the Puritans across the Atlantic to such religious freedom in a nation of savages, and to lay one of the cornerstones to the political existence of a people, whose civil liberty has no parallel in the history of the world. It is this freedom of conscience which we hope has at length "broken the sceptre of rabbinical power," and distinguished the nineteenth century as the proudest era in the history of modern Israel. It is this necessity which is everywhere encouraging the spirit of religious inquiry and opening every avenue to the discovery of truth. In short, it was a moral necessity which compelled the "Reformed Society of Israelites," on the twenty-first day of November, eighteen hundred and twenty-four, to throw off the yoke of religious bondage, and to declare themselves free from the influence of bigotry and priest-craft.

To enumerate all the causes which led to this step would occupy too much time, and afford little or no interest to many of you. It will be sufficient to state generally that for ages back, and indeed from the earliest introduction of what is termed modern Judaism, which comprehends the "opinions, traditions, rites and ceremonies practiced before the destruction of the second Temple, and embodied in the Cabalistic and Talmudic writings," the Israelites throughout the world have unconsciously suffered under various and intolerable evils resulting from a system of mental thralldom so plausible, so full of sophistry, that it is no longer matter of surprise all Israel should at one time be enveloped in darkness, or that the whole nation should have experienced an intellectual shock from which they have not yet recovered.

They had not only lost a just conception of the true God, in their blind acquiescence to the erroneous doctrines of the Rabbins, but living, as many of them did, in countries whose vernacular was any other than the Hebrew language, they were compelled to join in a mode of worship and to adopt a certain creed altogether incomprehensible to such as held themselves subject to Priestly power for the regulation of their conduct. While they allowed themselves to be ruled by maxims of government at variance with the Jurisprudence of any country, they insensibly assimilated themselves to the idolatrous practices of the Pagans by their unqualified subjection to the Priests in every particular of their lives. Hence their whole form of worship might have been regarded by the indifferent spectator as the idle and unmeaning utterance of mere sound rather than those pious appeals to Heaven, that uplifting of the soul to God, which bespeak a heart filled with meekness and piety, and a mind deeply penetrated with the sacred responsibilities of religion. Nor can the singularly bad consequences be easily computed to which this ultimately led; when the youth of the nation perceived how limited was the range of their duties to God, they necessarily became partially insensible to other considerations connected with their duties to Society; deprived of that awful check which is experienced by the worst of the species when congregated with contrite hearts and understanding minds before the altars of the Most High, and brought, as it were, of their free will in the presence of Jehovah, they were careless to improve either their moral condition, or to study and observe the Divine precepts of their law-giver. To such a state of things how applicable are the words of Isaiah: "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." (Chap I, v:2.)

The gradual abandonment of the true faith exists at the present day; substance has yielded to form, the religion of the heart to the observance of unmeaning forms and ceremonies. While we are forced to witness the impious exchange of the honors of the Synagogue for a consideration in pounds, shillings and pence, while we calmly contemplate these evils, we are at a loss whom most to condemn, those who wantonly usurp this moral tyranny, or those who tamely submit to it.

"Bold arrogance! to snatch from Heaven
Dominion ne'er to mortals given;
O'er Conscience to usurp the throne
Accountable to God alone."

Let it then be remembered to the credit of the Reformed Society of Israelites that they are the first who are willing and determined to snatch from destruction the dying embers of Israel's name. It is true we have acquired little of what the world calls glory, either in wealth, in great names, in loud triumphs; yet we may boast of that which is of inestimable value to us, and of acknowledged importance to posterity. When our principles shall have permanently settled throughout the United States—when the modern Jew shall be regarded as a citizen of the world—distinguished only from such as have imbibed the prejudices of antiquity and considered by all mankind as the brother of every good man of whatever denomination—when all distinctions in Society shall be lost in one general effort to be virtually considered a part of "God's chosen race," then shall we indeed boast of moral triumphs, far above the cavils of poor mortality—of intellectual conquests—of the products of rational religion, of virtue and piety. And who does not feel sensibly alive to these great ends? Who is it that will fail to bow in submission for the privilege of an uninterrupted communion with his God? Who is so steeped in vice, so estranged from virtue, as not to hail that the happiest period of his life, in which he may lift his aspirations to Jehovah through the medium of his heart—the unspeakable felicity of living in the unceasing discharge of a debt of gratitude?

We claim, then, to be the advocates of a system of rational religion; of substance, not form. For this we hold ourselves responsible to God and our consciences. We look not to the antiquity of rites and ceremonies as a just criterion for their observance by us, but to their propriety, their general utility, their peculiar applicability to the age and country in which we live; to the feelings, sentiments and opinions of Americans. We regard the free toleration of religion in this country as a bond of union between Jew and Gentile; and the great privileges which have been guaranteed to us by the heroes of the Revolution, as strong evidences of national deliverance. For, if we trace the singular destiny of our nation from their passage through the Red Sea, and their miraculous deliver-

ance from the tyranny of Pharaoh; if we accompany them to the Desert and witness their numberless sufferings, their fatigues, their scanty food, the variety of privations they endured until the passage of the Jordan; if we follow them into Canaan, and observe their struggles with the Ammonites, the Moabites, the Syrians, and the Edomites, until the reign of King Solomon; their subsequent glory for centuries, and their captivity in Babylon, until the generous edict of Cyrus; if we pause in breathless amazement to contemplate their indescribable miseries at the siege of Jerusalem, the moral tyranny and degradation they suffered under the scepter of Antiochus; their famine, their pestilence, their thousands of victims to the sword of Adrian; if we look to the singular visitation of Heaven in their repeated attempts to rebuild their temple, and pursuing their bloody track to the present day, compare them hunted down like wild beasts in France, Spain, Italy, Germany and England, and contrast all this with the glorious destinies of such as have profited by the

discovery of Columbus, how shall we find language sufficiently strong, sufficiently animated to paint, in appropriate colors, the splendid achievement of our national independence?

If our system is sound it will stand as the moral emblem of truth, shedding lustre upon itself, and dissipating the dark clouds which encircle its base. If bad, it deserves to perish; nor shall we ask for it more than it merits. What is established upon principle must be supported by principle; what is sustained by truth, is not likely to be shaken by the reproaches of either the bad or good; and that this is the foundation of our whole system is sufficiently proved by the uniform tenor of our conduct from the birth of our institution to the present moment. The eye of scrutiny itself can discover in no single act of our Society, the slightest variance from our original design; and as we have ever regarded the "Law and the Prophets" as our immortal guide, so shall we pertinaciously adhere to the divine precepts of the one, and the moral doctrines of the other.

Leaves from My Historical Scrap Book.

By Dr Barnett A. Elzas, M. D., LL.D.

My article to-day will consist of some further notes on the Jews of early South Carolina. These notes, while adding something to our knowledge of the subject, will not add a very great deal. Personally, it is a source of gratification to me to know that my former work was done with such thoroughness, that in spite of the fact that fifteen months have elapsed since my book was published, during which time I have been steadily working among the archives of our State, I have only been able to find a few meager pickings.

And here I would like to express a word of needful warning to the worker among our early records. Let not the student trust the index to any old manuscript volume if he finds one; if he does, some of his best material will escape him. I have myself recently gone over the early Grant and Memorial Books page by page, and have found a wealth of material to which the indices give absolutely no clue. Research means hard work, but the result is worth while. With these reflections, I come to the subject of my article.

The First Jew in South Carolina.

The headline forces me to smile. When my book was published, I received two letters from a couple of friends—capable workers in the historical field, calling my attention to the fact that I had slipped up seriously in neglecting to note a discovery made by Mr Huhner in the course of his original, brilliant and exhaustive researches in the libraries of New York;—speci-

ally strange in view of the circumstance that Mr Huhner had been generous enough to publish his discovery in what purports to be his paper on the Jews of South Carolina, read before the American Jewish Historical Society. (See Publications, No 12, p. 42.)

In my review of Mr Huhner's work, I stated, and gave reasons enough for my opinion, that this highly-accredited historian knew so little of the subject on which he was writing, that he did not know enough to copy even the simplest historical statement intelligently and without confusion. The following example from Mr Huhner's article, will further illustrate my statement and at the same time point the lesson of the absurdity of the attempts of outsiders to write local history:

"In a curious little volume which the writer found at the Lenox Library entitled "A Peep into the Past by an Ancient Lady of Charleston," it is stated that the name of Mordecai Nathan is mentioned in an Assessment of the Inhabitants of Charleston as early as 1694."

Were this true, it would indeed be interesting, for we should be sure of the name of the earliest Jew of record in South Carolina. But unfortunately Mr Huhner is as unreliable as his authority, and cannot even be trusted in his quotations. In the volume which he quotes, Mrs. Foyas, the "Octogenarian Lady," does not refer to Charleston at all, but to an "old Assessment of the inhabitants of the Parish of St. James' Goose Creek, for January, 1694," which she says she has seen. To Mr Huhner, who in his now famous article thought Ninety Six "near Charleston," St James', Goose Creek, in Charleston, is near enough. But not for us. Besides, who but Mr Huhner would think of trusting an octogenarian lady's eyesight in historical matters? Mr Huhner as a lawyer ought to know better than that. It was easy enough for him to

ascertain when the Parish of St James' Goose Creek was established, and to know that there was no such Parish till 1706. (See Statutes of South Carolina, Vol. 2, p. 283.) Mordicai Nathan was in New York in 1711. He appears in our records in 1715, and it was some time between these years that he came to Charles Town.

Simon Valentijn.

In my volume on the Jews of South Carolina, I have given numerous references to this interesting character who lived in Charles Town from 1695 or 1696 till about 1709. He was certainly the most prominent Jew in the Province of his day, and judging from the number of times his name appears on administration bonds, he must have been one of the strongest citizens financially in Charles Town in 1700. His wife's name was Judith. Her name occurs only once in the records, in a Deed of Conveyance registered in Columbia (Grant Book Vol. 1701-1712, page 29) dated March 17, 1708. The following interesting item concerning him occurs in an article entitled "Municipal Beginnings," in the Courier of Nov. 27 1855:

"MILITARY POLICE AND PATROL.

—1703. The following citizens having volunteered, are appointed commissioners to take charge of the town guard and patrol, which then regarded enemies from abroad, as well as internal disturbances:

NICK TROTT (chief justice and a proprietary deputy.) HENRY NOBLE, Esq., a proprietary deputy, Col JAMES RISBEE, Col. JOHN LOGAN, Lt. Col. WM RHETT, Maj. ALEX PARRIS, Maj. WM. SMITH, Capt. WM WEEKLEY, EDWARD LOUGHTON, SIMON VALENTINE, BENJ. LAMBOLL, PAUL LAMOUCHE, JOHN BUCKLEY, JAS. SERURIER SMITH, JAS. INGERSON, LEWIS PASQUEREAU, THOS. PINKNEY, WM. GIBBONS and LEWIS LANSAC."

Samuel Mincks.

This name is an addition to our early Jewish Directory. I have not met with the name elsewhere, but I am satisfied, from the number of times it occurs in connection with that of Simon Valentijn, that it is the name of a Jew. I was somewhat in doubt at first as to the reading of the name. It occurred to me while puzzling with it in the early script, that Mincks was a copyist's error for Mendis. Be it remembered that Jacob Mendis was one of the four Jews naturalized in Charles Town in 1697. Samuel Mincks was here

in 1696. If the reader will take the trouble to write the two names on paper and study them attentively for a moment, he cannot but be struck by the fact that a copyist unfamiliar with the signature, would naturally read "Mincks" for "Mendis." The name Mincks, apart from the individual we are discussing does not obtain in our records. I do not care to press my surmise in face of the fact that it occurs in three separate documents, but it is worth keeping in mind. Some day something may turn up that will furnish a clue. I will therefore only give the references where the name occurs:

1. Bond from Samuel Mincks, of the County of Berkley, to Mathew Taladar, dated Oct. 14, 1696. It is witnessed by Simon Valentijn. (Grant Book 1696-1703, p. 7.)

2. Bond from Mathew Taladar to Samuel Mincks, bearing the same date and similarly witnessed. (Ibid., p. 3.)

3. Bill of Sale of a negro from Samuel Mincks of Charles Town, to Simon Valentine, dated Oct. 27, 1696. (Probate Court Records, Charleston, Volume 1694-1704, p. 323.)

Moses Modina.

Another addition to our Directory is Moses Modina. I have found his name in only two records. He is a witness to a bond executed by Thomas Kelly, of the Island of Barbados, mariner, now sojourning in Charles Town. This bond is dated, March 12, 1702-3. (Probate Court Records, Charleston, Volume 1694-1704, p. 392.) The second document is a Deed of Sale of a negro boy from Moses Madina, of Charles Town, merchant, to Thomas Linch. It is dated Feb. 24, 1707-8, and is witnessed by David Riz. (Book Grants, Sales, &c, 1703-9, pp. 149-150.)

David Riz.

This name is still another addition to our Directory. David Riz must have been a man of some prominence in Charles Town, for I find his name no less than ten times on documents of various character during the years 1708 and 1709. He came from Jamaica. In a list of persons professing the Jewish religion naturalized in Jamaica in 1742, there occurs the name of Hannah Lopez Riz. Several of the bonds made to him are to be paid in "current money of the Island of Jamaica." His signatures are to be found as follows:

Grant Book 1, 1701-1712, pp. 44, 46, 50, 54, 66, 86, 87.

Book Grants, Sales, &c. D 1703-9, pp. 143, 149, 150.

Miscellaneous References.

While on the subject of miscellaneous references, I have noted a few items that I had better print before I lose sight of them.

In the South-Carolina Gazette for April 1, 1732, Mr. Abraham Mussius (sic) advertises for a runaway slave. The name Massias is a Jewish name that obtains in South Carolina. Whether the advertiser's name is misspelled I do not know. We do not meet him again.

In our Mesne Conveyance Records, Book 00, p. 356, dated 1754, we find the name of "Moses Parmiento, sutler." It sounds like a Jewish name, but there is no other reference to him.

In the Diary of Mrs. Gabriel Manigault (Ann Ashby, 1754-1781,) recently acquired by the South Carolina Historical Society, the diarist makes the following reference to Moses Lindo's death:

"April 24. Moses Lindo died." (p. 45.)

In an article "Palmetto Day," in the Courier, of June 28 1856, the house of Mr. Lindo in Ansonborough is referred to. Near this house the soldiers used to parade in the early days.

Early Naturalization Papers.

Leaving these miscellaneous notes, I will now call attention to some most interesting Jewish naturalization papers that I have discovered since the completion of my Volume. The first, that of Abraham Avila, of whom my book has several notices, is to be found in the Columbia Records, Book Grants, 1696-1703, pp. 81-2.

Abraham Avila.

CAROLINA

The Right Honble Joseph Blake Esqr. one of the true and absolute Lords and Proprs of ye Province of Carolina, Commander in Chief vice Admiral and Governor of South Carolina: To all Judges Justices Magistrates ministers and officers Ecclesiasticall and Civill and to all persons whatsoever to whome this shall come to be seen, heard or read or known

GREETING

KNOW Yee that Abraham Avilla Mercht, an alien of the Jewish Nation borne out of the allegiance of the Crowne of England hath taken his oath of Allegiance to our Sovereign Lord

William the Third over England Scotland France and Ireland King &c Defender of ye faith and hath done every other thing wch by an act of Assembly made att Charles Town in the ninth Yeare of the Raigne of our Sovraigne Lord King William &c, Anno Dom: One Thousand Six hundred ninety Six and seaven entituled an Act to make aliens free of this part of this Province and for Granting Liberty of Contience to all Protestants as hee is required to do and is fully and effectually to all Intents Constructions and Purposes Qualified and Capasitated to have use and Enjoy all the rights privileges Powers and Immunities Given or intended to be Given to any alien then Inhabitant of South Carolina by ye aforesd Act to Certifie wch I have hereunto Sett my hand and Caused the Publick Seale to bee affixed att Charles Town the Twenty Sixth day of May anno Dom. one thousand six hundred ninety and seaven

JOSEPH BLAKE.

Registered this 3rd Day of August Anno Dom 1698.

THO: ROSE DEPTY REGR.

In the Volume Miscellaneous Records EE 1740, pp. 110 and 111, there are two certificates recorded—of Moses de Matos and Joseph Tobias.

Joseph Tobias.

SOUTH CAROLINA.

This is to Certify that at a Court of Common Pleas held at Charles Town in the Province aforesaid on the Twenty sixth day of November 1741 before Benjamin Whitaker Esqr Chief Justice and his Associates appeared Joseph Tobias a Jew between the Hours of nine and Twelve in the forenoon of the same day in order to be Naturalized pursuant to an Act of Parliament intituled an Act for Naturalizing such Foreign Protestants and others therein mentioned as are Settled or shall Settle in any of of his Matys Colonies in America passed in the Thirteenth Year of his present Matys Reign and having declared before the said Judge that he

had lived Seven years in his Matys Colonies in America and had not been absent more than two Months at any one time during the said seven Years took the Oaths (the words upon the True faith of a Christian—having been omitted in administering the same) and made and Subscribed the Declaration appointed by the Act (Geo:) in the said Act of Parliament mentioned pursuant to the Directions of the said Act.

BENJAMIN WHITAKER.

26 November 1741.

Recorded the 11th December 1741

Fxd J. Hammerton

[The omission of the words "upon the true faith of a Christian" in administering the oath is worthy of note. It was not till 1853 that the "Test Oath" was finally abolished in England. It took a hundred and fifty years of persistent fighting to win this toleration for the Jew.]

The following Naturalization Papers are to be found in a volume entitled "Citizen's Book," that has recently come to light in Columbia. The first of these is interesting—that of Lyon Levy who was afterwards for many years State Treasurer in Charleston.

Lyon Levi.

SOUTH CAROLINA

CHARLESTON THIS IS TO CERTIFY that Lyon Levi late a Subject of the King of Great Britain is become a

Citizen of this, he having taken and Subscribed the Oath of Allegiance and Fidelity according to An Act of Assembly in that case made and provided but is not entitled to vote at any Elections of the State or City—.

Given under my hand this twenty fifth day of September in the Year of Our Lord one thousand seven hundred and eighty six—and in the Eleventh Year of the Independence of America

J. F. Grimke

Recorded 21st May 1788.

Other Papers.

Other certificates are the following: Jacob Cantor, Junior, late a subject of the United Netherlands, dated July 15, 1784.

Isaac Benedix, Gent., late a citizen of the United Provinces of Holland, dated June 1, 1787.

Joshua Jonas, Gent., late a subject of the King of Great Britain, dated Dec. 5, 1786.

Esaias Moses, now of Columbia, dated August 27, 1806. The certificate sets forth that he was born in Hanover in the German Empire where he lived until he came to this State, and that he has no family.

Lewis Levy, a native of England, 22 years old, has resided in this State since 1819. Recorded, Nov. 7, 1825.

In the same volume, there is a most interesting slip in ragged condition, which contains the original signatures of a number of men who took the oath of allegiance to the State of South Carolina on March 27, 1784. Included in this list are the names of Joseph Salvador and Philip Moses.

Leaves from My Historical Scrap Book.

By Dr Barnett A. Elzas, M. D., LL.D.

My article to-day will again be taken up with Jewish material, which I trust, however, will not be without interest to the general reader. I shall next week return to the general history of South Carolina.

The First Confirmation Ceremony in the American Synagogue.

The complete story of the Synagogue in America has not yet been written. We are fairly familiar with the history of American Judaism since the advent of the German Reformers of the forties. None of our writers, however, has known anything of the earlier development, save from secondary sources—always dangerous sources of information. The reader should be reminded that the early writers manifest a complete lack of the historic sense, if not of literary conscience—their statements being often contradicted by the most positive documentary evidence. No matter how apparently straightforward their story is, it is always well not to trust their statements unless borne out by confirmatory proofs.

Unfortunately for the historian, many of the documents are no longer in existence. But in spite of this fact, every now and again the investigator is rewarded by a "find" of value. Two such documents have recently come into the writer's possession, and with their discovery, the story of the first reform movement can be written authentically for the first time.

The first document referred to is the Prayer Book of the Reformed Society

of Israelites, printed in Charleston in 1830—a volume unknown to all the writers. And a most beautiful Prayer Book it is, with its diction almost classical—in which respect it is in marked contrast with later productions.

The second document is the original Constitution of the Society, which embodies among other valuable things, the Memorial addressed to the Vestry of the Charleston Congregation, in 1824, and the rejection of which led to the institution of the first reform movement. This document establishes the interesting fact which we have not known hitherto, viz; that the Charleston movement was not, strictly speaking, a native movement, but was directly connected with the similar movement then in full swing in Germany. The original Memorial contains a long extract from the "Frankfort Journal" of 1824, referring to a number of reforms similar to those demanded by the memorialists. These documents will be published in the near future.

But to come back to our thesis. The following extract from the just-mentioned Prayer Book shows how confirmation was conducted in Charleston, in 1825. This selection is only one of many beautiful "reforms" which the volume contains.

MODE OF CONFIRMATION.

(Any one born of Jewish parents, not under the age of thirteen, and desirous of expressing his belief in the Jewish faith, may, on any Sabbath, make declaration of the same and be confirmed

therein as follows. He advances to the minister's desk, and says:)

Youth.—Here, in the presence of this congregation, and in the presence of that gracious God whose goodness has endowed me with reason, I desire to declare my firm and religious belief in the divine origin of the moral law, and in the great articles of the Jewish faith. I desire to appear in the presence of heaven and earth, an Israelite according to the faith and customs of the Reformed Society of Israelites, in whose temple of worship I now stand.

Minister.—My son, dost thou act from thine own free will, and is this the wish of thy heart and the conviction of thy understanding?

Youth.—It is. I have been taught to love the paths of piety and virtue; I hope to follow them. Through God's goodness, I also hope that I comprehend the essential points of our excellent religion, and I shall strive with my best endeavors to observe and practice through life its moral and pious doctrines.

Minister.—Repeat, my son, the articles of that religious creed which thou hast adopted, and in which thy parents and guardians, assisted by thine own industry, have happily instructed thee. Repeat them, in sincerity and truth; for the offering thou art about to make must be a free-will offering unto God. If any compulsion hath been exercised toward thee, the sin of hypocrisy will be thine, in declaring that which is not in thy heart, and the sin of tyranny and impiety on those who have brought thee hither against thy will. Repeat to me, then, the articles of our holy faith.

Youth.—I repeat them freely, with sincerity, and truth.

ARTICLES OF FAITH.

I. I believe with a perfect faith, that (God Almighty (blessed be His name!)) is the Creator and Governor of all creation; and that He alone has made, does make, and will make all things.

II. I believe with a perfect faith, that the Creator (blessed be His name!) is only ONE IN UNITY; to which there is no resemblance; and that He alone has been, is, and will be God.

III. I believe with a perfect faith, that the Creator (blessed be His name!) is not corporeal, nor to be comprehended by any understanding capable of comprehending only what is corporeal; and that there is nothing like Him in the universe. -

IV. I believe with a perfect faith, that the Creator (blessed be His name!) is the only true object of adoration, and

that no other being whatsoever ought to be worshipped.

V. I believe with a perfect faith, that the soul of man is breathed into him by God, and is therefore immortal!

VI. I believe with a perfect faith, that the Creator (blessed be His name!) knows all things, and that He will reward those who observe His commands, and punish those who transgress them.

VII. I believe with a perfect faith, that the laws of God, as delivered by Moses in the Ten Commandments, are the only true foundations of piety toward the Almighty and of morality among men.

VIII. I believe with a perfect faith, that morality is essentially connected with religion, and that good faith toward all mankind is among the most acceptable offerings to the Deity.

IX. I believe with a perfect faith, that the love of God is the highest duty of His creatures, and that the pure and upright heart is the chosen temple of Jehovah.

X. I believe with a perfect faith, that the Creator (blessed be His name!) is the only true Redeemer of all His children, and that He will spread the worship of His name over the whole earth.

Minister.—May God bless thee, my son; and mayst thou ever be mindful of thy duty toward God, and thy duty toward thy fellow creatures. Let us praise the Lord God who created man after the image of His angels, who created him a rational, a responsible, an immortal soul.

From 1825 to 1907 is a far cry. Are we really in advance of the early Reformers? We doubt it.

Ancient Traditions.

In the introduction to my History of the Jews of South Carolina, I stated that in my work tradition would play but an insignificant part; that it was as well to let traditions die; that while interesting to the general reader, they do not as a rule help the truth of history.

Mr Max J. Kohler, the Secretary of the American Jewish Historical Society, doesn't like my method of writing history. I am glad of it. If he did like it, I should have reason to fear that there was something wrong with it. Inasmuch, however, as my knowledge of the subject under discussion combined with Mr Kohler's, represents exactly, mathematically speaking, neither more nor less, what my own knowledge represents, it would manifestly be a waste of time on my part to have any argument with him. When I wrote as

I did, I wrote advisedly, with the fullest knowledge of the traditions of the Jews of South Carolina, and with a fair idea, born of my own reflection and study, of the underlying truth that was contained in them. Ten years of incessant investigation ought, I think, to entitle a man to express an opinion as to the value of traditions in a field of research that he has made eminently his own. So that I am not convinced of the evil of my ways, and the reception of my volume by a critical public seems to bear me out in my view of the matter. Hence, in my second volume, the manuscript of which will, I trust, soon be in the printer's hands, I propose to continue to use my own defective methods, in preference to Mr Kohler's—to him more satisfactory ones.

All this anent a bit of tradition that I have been trying to straighten out for many years, but without success.

Abraham Alexander (1743-1816) was the second Reader of the Congregation Beth Elohim, succeeding Isaac Da Costa about the year 1764. A family tradition tells that he came to South Carolina a widower, and that he married a second time under very romantic circumstances. He was, namely, a soldier in the Revolution, and while walking guard one night, rendered signal service to a lady who happened to be passing at the time. This lady, herself a widow, was a Christian—Mrs Ann Sarah Irby, formerly a Miss Huguenin, of Charleston, whom he afterwards married. She was never formally made a Jewess, the tradition continues, but lived a consistent Jewess all her life. When she died, however, she was denied Jewish burial by reason of the fact that she had never been formally admitted into the faith. So far the tradition. Now for the facts.

Abraham Azuby was elected Hazan, or Reader of the Congregation in 1784, successor to Abraham Alexander. Had the latter's marriage anything to do with his retirement? Or did the Congregation tire of him after twenty years of service, as so many modern congregations do of their ministers? Was the election of Abraham Azuby due to the fact that Beth Elohim was now able to have a paid Reader? (Abraham Alexander gave his services gratuitously.) I do not know.

As to the marriage of Abraham Alexander to Mrs Irby, we have no record of it. It is not to be found among the marriage notices in any of our newspapers, nor in any source of information at present at our disposal. It is an

unfortunate fact that should always be borne in mind, that very few of our old families have saved their family Bibles—most of these were destroyed during the War between the States. All we know for certain is, that his wife's name was Ann Sarah.

As to Abraham Alexander's wife being denied burial in the Jewish cemetery, it seems unreasonable from what we know of the customs of the early Synagogue in Charleston. When Abraham Alexander died, the Congregation incorporated in its written Constitution that every Kippur night a special Escaba [prayer for the dead] should be offered for him, which they would hardly have done if his marriage had given such offence that his wife was denied Jewish burial. But be this as it may, there is the strange fact confronting us, that we do not know what became of Ann Sarah. In her will, proved on December 15, 1835, she says: "My desire is that I may be buried in the Congregational Burial Ground of Kall, Kadish Beth Elohim, of this City." But she is apparently not buried alongside of her husband, nor in any other part of the Jewish burial ground. There is no notice of her death, nor funeral notice, nor obituary notice in any of the various files of newspapers that exist here of the time of her death. The "Death Returns," which are here right along from the year 1821 to the present time, do not contain the record of her death. Where and when did Ann Sarah die? And where is she buried? Did she die while visiting away from Charleston? Does she lie in some unmarked grave in a non-Jewish cemetery? I do not know. Perhaps Mr Kohler who knows so much about the investigation of traditions will enlighten us. For myself—for the present at least—I give it up. I would, however, reiterate my point, that when dealing with traditions, we find ourselves, as a rule in a vast wilderness, with little or no clue to help us.

Early Jewish Ship Owners.

Charles Town was quite a seaport in Provincial days and the ship arrivals with the vessels' contents make good reading even to-day. Dry as these lists appear, to the student of history and political economy they tell as interesting a tale as do the stones and the flowers to the geologist and the botanist. In these days of ocean greyhounds, it is hard to throw ourselves back in imagination to the days when a few vessels of "forty tons burthen," were

quite a factor in the commerce of a port.

A volume recently brought to light in Columbia gives us many details of the vessels that traded to the Port of Charles Town. It is entitled: "Vessels Names, Masters, Where Bound, Passenger Ship Register begun April 1743." The volume contains a series of declarations of ownership of the craft enumerated. Among these are several of well-known Jews. They are as follows, in the order in which they occur:

Isaac Depass, of Charles Town, declares himself the sole owner of the Brigantine The Carolina, of Charles Town. "He is at present owner thereof and no foreigner directly or indirectly hath any share or part or interest therein." [August 16, 1744.]

Solomon Isaacs, of Charles Town, merchant, declares himself sole owner of the sloop, The Heron, of Charles Town, a square-stern'd Vessel, of twenty-five tons or thereabouts. [Jan. 18, 1747.]

Joseph Tobias, of Charles Town, merchant, declares himself the owner, of the schooner The Judith, of Charles Town, a square sterned vessel of forty tons or thereabouts. [March 6, 1750.]

Moses Lindo declares himself the owner of the schooner Lindo Packett, of Charles Town. [August 31, 1757.]

THE FIRST MOISE IN SOUTH CAROLINA.

The tracing of the beginnings of early families is always interesting, and especially is this the case when the later

generations have maintained the standards of their sires. The Moise family of South Carolina is particularly notable by reason of the number of distinguished citizens it has given to this State and to this country. The family came to Charleston from St Domingo (Cape Francois) in 1794—not 1791—as stated in the Jewish Encyclopaedia, Art. "Moise."

The following advertisement in the South Carolina State Gazette & Daily Advertiser, for April 28, 1795, is the first notice of the family in this State:

MR & MRS MOISE

UNFORTUNATE sufferers from the Cape present their compliments to the ladies of this city, and take the liberty to inform them that they have for sale, at their house in Queen-street, three doors from King-street, and opposite to Mr Nixon's school, a few pieces of India, japan, tamboured, and plain muslins; humhum threads, tapes, white chapple needles, and fine Irish linens, &c, &c.

Also, just opened 1 chest of

HYSON TEA;

Equal to any in this city, which they will sell
7 shillings per pound.

As Mr & Mrs Moise mean to sell with a very small profit, they hope for the encouragement of the generous public, which will enable them to support a large family.

April 25.

Leaves from My Historical Scrap Book.

By Dr Barnett A. Elzas, M. D., LL.D.

My article to-day will be taken up with Revolutionary material. I shall possibly irritate some of my readers, but I cannot help it. I am not writing, I assure them, for the purpose of irritating—my life is far too crowded for me to indulge in any such amusement. But I want to give my readers something to think about; and whether they agree with me or not, I want them to think. If I succeed in setting them a-thinking, my object will have been attained.

Now before making myself disagreeable, I will premise that I have made a thorough study of the story of the Revolution from the sources. I have read the newspapers as they appeared day by day, not only here but in the Library of Congress, whose files during the period of British occupation are much more complete than ours. During my study of the period I breathed the atmosphere of the Revolution to such an extent that I often wondered whether I was living in the 20th century or in the 18th. I think, at least, that I am able to judge the events of that momentous period quite impartially.

And here I will say at once, that the influence of patriotic Societies so-called, has been anything but beneficial to the accurate study of history. Founded with the best of intentions, these Societies have largely done little more than to furnish occupation to numerous more or less competent genealogists, who have found it profitable to pander

to the vanity of hosts of silly men and women who have been infected with the craze of the privilege of joining Societies whose stars and bars, and badges and buttons, distinguish their members as superior to the rank and file of common folk.

Now I have nothing to say against the existence of societies whose purpose is to foster the spirit of patriotism, than which there is nothing nobler. But when these Societies degenerate into mere social bodies, whose very Constitutions make it clear that they are based upon the most unintelligent interpretation of the simplest historical facts; and when their members everywhere assume an I-am-holier-than-thou attitude to the rest of the world, I think it a reasonable duty—even if a thankless task, to submit that their vaunted merit is a chimera.

It is really pathetic to think of the number of people who are constantly writing letters imploring one to chase their Revolutionary ancestors. They will give almost anything in reason for the coveted scrap of paper that will enable them to "join," and wear a badge or button. Here is the Secretary of our Historical Commission wasting his valuable time—our valuable time—time that he could, by reason of his extraordinary attainments, use to far better advantage if devoted to the task of exploiting the history of this State—putting into envelopes the many thousands of little account papers that correspond to the "indent stubs" for mili-

tia pay or other services during the Revolution. O, the rapture of it, if one is only fortunate enough to find an ancestor's name on one of these bits of paper! He can now "join" and wear a badge or a button.

But, dear reader, what do these bits of paper prove? Of themselves, absolutely nothing except that Mr So-and-so had an ancestor who lived here during the Revolution and did militia duty. For everybody did militia duty who lived here. He couldn't help doing militia duty. He may have been a most ardent Loyalist and yet have done militia service for which an "indent" was in due course issued to him. These papers of themselves, in truth, are the poorest evidence of so-called "patriotism." Anyone who knows anything at all of the Revolutionary history of the State, is aware of the fact that every man between the ages of 16 and 60 who lived here, was compelled to do militia duty: "to appear completely armed once in every fortnight for muster, train and exercise, to do patrol duty, and to be drafted for a limited time, usually 30 or 60 days, according to the season of the year, when deemed necessary by the Governor or Commander-in-chief." If he didn't do his duty,—well, I won't tell you what they did with him—read any of the "Orderly Books" that are still in existence and you will see how they "fixed" him. The regulations were such that men would not be likely to take many chances. Suffice it to say, then, that militia duty as proven by the existence of an indent, is of itself, no proof of patriotism whatsoever.

And now another thing. There are in existence several lists containing hundreds of names of men who did militia duty and many of whom did actual fighting, and who, when Charles Town fell, lost little time in coming in and declaring that they were now and had been right along "sincerely well affected to His Majesty's person and Government." The original oaths of

allegiance of these people are still in existence in England. One of these lists—the well-known "Petitions to Clinton," printed in The Royal South-Carolina Gazette, of September 21, 1780, I am reproducing to-day. On a previous occasion I printed a similar list of the year 1781. We have on this list, so it would appear, the names of 166 men who did militia service because they had to, and who, when it looked as if things were going the other way—as though the Revolution was going to be a failure after all and South Carolina remain a British Province—showed what their real feelings were and took protection. The wording of the document would seem, at least, to lend color to this view.

But I would not place an unqualified interpretation upon the document. There may have been men on this list who swore allegiance because if they had not done so, they would have been deprived of the privilege of "exercising their trades or professions," and a hungry family may have impelled them to do what they would not otherwise have done. I say "may" have done this, for there is no possible means of knowing the reasons that actuated these petitioners to Clinton. As the case stands, we have only the written document to speak for itself. I maintain, therefore, that the occurrence of a name on this or any other list, or even the existence of an original oath of allegiance, is not of itself any proof of "loyalty." How our patriotic Societies make the distinction, I cannot imagine. We who know the personnel of the community cannot do it; how these Societies manage to do it, is beyond me.

To put the whole thing into a nutshell: it is a poor business any way you look at it. This "patriotic" Society craze is about as rational in its *raison d'être* as an organization would be in the year 1860, composed only of those who could trace their descent from those who did "beat duty" prior to the War, or a similar organization in the year 2000, strictly limited to those

whose ancestors paid their poll tax in 1900. It seems to me that with our modern versatility and ingenuity some better means could be devised than the privilege of a badge or a button, as an incentive to the spirit of patriotism.

Petitions to Clinton.

Charles-Town, September 19th, 1780.

WHEREAS several Memorials and Petitions have been presented to the Commandant for Charles-Town, by sundry persons, severally setting forth, that they were very desirous to shew every mark of allegiance and attachment in their power to his Majesty's person and government, to which they were most sincerely well affected, and therefore humbly prayed that they might have an opportunity to evince the sincerity of their professions. AND WHEREAS the said Memorials and Petitions were referred to gentlemen of known loyalty and integrity, as well as knowledge of the persons and characters of the inhabitants, in order to report the manner in which the Memorialists had heretofore conducted themselves; and they having made their report in favor of the persons under-mentioned. Notice is hereby given, that if they will apply at the State-House on Friday the twenty-second instant, at nine o'clock in the forenoon, and there, before one of the Intendants of the Police, subscribe a declaration of their allegiance, they will receive a certificate which will entitle them to use the free exercise of their trades or professions, and the privileges enjoyed by the other loyal inhabitants of Charles-Town.

Alexander, Abraham	Bommer, Jacob.
Audley, Erasmus.	Booner, Christian.
Barrell, John.	Briggs, Adam.
Barus, John.	Brodie, John.
Bell, William.	Buckle, George.
Besley, Abraham.	Calwell, Henry.
Bland, William.	Cardos, David.
Bonneau, Elisha.	Chapman, William.

Charnock, Thomas.	Mell, Benjamin.
Chateris, George.	Mercy, John Baptist
Clark, William.	Mewhenny, William.
Clayton, Abraham.	Middleton, David.
Cohen, Philip.	Miller, Jacob.
Coker, Thomas.	Mills, Wm.
Collins, Alexander.	Milner, George.
Combe, John.	Milner, Solomon.
Darby, James.	Morgan, William.
Darrell, Benjamin.	Moses, Philip.
Dart, Benjamin,	Myers, Joseph.
Dart, John.	McCreary, Robert.
Deweese, William.	McCreary, Thomas.
Dickenson, Jeremiah	M'Hughe, Anthony.
Dill, Joseph.	M'Laughlin, James.
Donaldson, James.	McMillan, Samuel.
Dulles, Joseph.	McMullen, Alex.
Eliazer, Moses.	M'Queir, John.
Ernst, Jacob.	Nixon, John B.
Farasteau, Anthony	Nugent, James.
Fleming, William.	Peacock, William.
Florin, Lucas.	Poinsett, Elisha.
Frazer, James.	Potts, James.
Freer, Charles.	Powell, George.
Freer, George.	Prius, Lery.
Fring, Bruncker.	Quash, Robert.
Gibbes, Thomas.	Radcliffe, Thomas,
Gitsinger, George.	Ralif, Frederick.
Godfrey, John.	Ramley, Martin.
Gotier, Francis.	Reid, William.
Graham, William.	Rivers, Thomas.
Gregg, John.	Roberts, John.
Greenage, Abraham.	Roberts, Stephen.
Ginnings, Christian.	Roberts, Thomas.
Gunn, William.	Rogers, John.
Hampstead, John.	Roper, Thomas.
Hampton, John.	Roper, William.
Hampton, Wade.	Roybould, Thomas.
Hampton, William.	Ruffe, Daniel.
Hanahan, Edward.	Rugge, James.
Hanscome, Thos. sen	Sharp, James.
Hanscome, Thos. jun	Simon, Lorenz.
Harrison, John.	Simons, Saul.
Harvey, William.	Smith, George.
Hays, John.	Smith, Peter. (?)
Hennaker, John.	Smith, Thomas B.
Hillegas, Albertus.	Smith, Wm Henry.
Holmes, Daniel.	Snetter, Charles.
Holmes, John, sen.	Stairns, John.
Holmes, John, jun.	Stanyarne, John R.
Holmes, Peter.	Stanyarne, William.
Honour, Thomas.	Stoll, Jacob.
Horry, Elias.	Stoll, William.
Howell, John.	Sullivan, Cornelius.
Howl, Henry.	Swint, John.
Huger, Daniel.	Taaf, Honor.
Huger, Francis.	Taylor, David.
Huston, James.	Testard, Robert.
Jennings, Remond.	Thorne, Philip.
Johnston, Jonathan.	Thorpe, John.
Johnston, Wm.	Tier, William.
Jones, John.	Todd, Richard.
Kelsey, William.	Trezevant, Daniel.
Kirschmar, John.	Turner, Edward.
Laurence, Stephen.	Venning, Nicholas.
Lazarus, Marcus.	Viegra, Joseph.
Lertz, Bernard.	Waight, John.
Leroux, John.	Waring, John.
Lloyd, Joseph.	Weston, Plowden.
Lodge, John.	Williams, Robert, jr.
Lowndes, Charles.	Willson, John.
Lyme, Frederick.	Wish, John.
Manigault, Gabriel,	Wolferston, Francis.
Mason, William.	Young, George jun.
Matthews, Benjamin	

By order of the Commandant,

G. Benson, Major of Brigade.

Obituary Notices of Revolutionary Soldiers.

(From the Courier.)

Wm Abney, Jan 19, 1832.
 Jas Adare, sen, July 20, 1835.
 Jennings Allen, Feb 3, 1835.
 John Artis, Feb 11, 1834.
 Joseph Black, Nov 18, 1843.
 John Brockington, Dec 24, 1841.
 John Brown, June 3, 1842.
 John Burgess, Oct 15, 1803.
 Isaac Bush, Feb 12, 1835.
 D. N. Cardozo, July 16, 1835.
 William Carson, Jan 9, 1850.
 Paul Castleberry, June 29, 1841.
 Jonathan Davis, Aug 17, 1841.
 Wm Day, July 5, 1841.
 Joel Dean, sen, March 15, 1842.
 Capt Thomas Edwards, Aug 16, 1832.
 Wm Hasell Gibbes, Feb 21, 1834.
 Isaac Gregory, Nov 24, 1844.
 Capt William Guest, Aug 10, 1841.
 Aaron Guyton, July 20, 1841.
 Andrew Hamilton, Jan 28, 1835.
 Col Samuel Hammond, Sept 15, 1842.
 Robert Hand, sen, Aug 10, 1841.
 Hugh Hanna, Sept 6, 1842.
 Drury Harrington, Jan 3, 1840.
 Drury Hearn, Nov 2, 1840.
 John Hume, April 7, 1841.
 Robert Kilpatrick, July 15, 1840.
 Joseph Koger, sen, Feb 16, 1835.
 Peter Kolb, Dec 24, 1835.
 John Lamar, Oct 31, 1842.
 Bazile Laneau, Nov 19, 1833.
 Benjamin Lindsey, Oct 1, 1841.
 John P. Martin, July 18, 1832.
 Maj Henry Moore, Aug 18, 1843.
 Maj Samuel Morrow, Mar 18, 1842.
 Abraham Motte, Oct 23, 1833.
 Thomas M'Dow, Nov 16, 1835.
 John M'Gehee, Feb 4, 1834.
 Archibald M'Mahon, June 29, 1841.
 John Randal, sen, July 17, 1840.
 Henry Rea, Sept 21, 1842.
 William Richardson, July 14, 1843.
 Samuel Rivers, Feb 2, 1835.
 Rev John Rooker, July 15, 1840.
 Wm Shiver, Jan 24, 1832.
 William Smith, Feb 9, 1843.
 Col Henry D. Stone, Feb 2, 1841.

Col Thomas Taylor, Nov 22, 1833.
 Maj John Threewits, July 16, 1842.
 George Turner, March 23, 1843.
 Rev George Vandicer, July 30, 1833.
 William Wilson, Nov 26, 1833.

South Carolina Loyalists and those who Took Protection.

List of those withdrawn from the State to join the enemies thereof.—The Gazette of the State of South-Carolina, Nov 24, 1779. There is a further list in The Charlestown Gazette, Jan 11, 1780.

List of Petitioners to Clinton—166 names.—The Royal South-Carolina Gazette, Sept 21, 1780.

List of 213 Petitioners for Protection.—The Royal Gazette, July 11, 1781.

List of those whose estates were confiscated by the Jacksonborough Assembly.—Ibid, March 20, 1782.

Who Did the Fighting in the Revolution, Massachusetts or South Carolina ?

This question is apparently a very old one. For two very vigorous letters on the subject, proving what are now well-established truths, see the Columbian Herald, May 19 and 20, 1796.

The Jews in the Revolution.

MR MILLER,

He who hates another man for not being a christian, is himself not a christian.—Christianity breathes love, peace, and good-will to man. The Jews have had a considerable share in our late Revolution. They have behaved well throughout. Let our government invite the Jews to our State, and promise them a settlement in it. It will be a wise and a politic stroke—and give a place of rest at last to the tribe of Israel.

A WELLWISHER TO THE STATE.

The above item is taken from the South Carolina Gazette and General Advertiser, August 30, 1783.

Leaves from My Historical Scrap Book.

By Dr Barnett A. Elzas, M. D., LL.D.

The Synagogue of the Jews in Hasell Street.

(From Shecut's Essays, 1819.)

This portion of citizens, associated themselves as a religious society in Charleston, sometime in the year 1750, under the auspices of Mr Cohen. They read their prayers in a house in Union street, near Queen street, until the year 1757, when they removed it, or rather assembled for religious worship, in the house, now No 318 King street, then the property of Alexander Gillon, Esq, and which then stood back in the yard. It is the same house that is now occupied by Mr Senet, as a Kahon, or Confectionary and ice cream house.

In 1764, they held their Synagogue at a house in Beresford street, near King street. In 1780, they assembled in Hassell street, at the old Synagogue, lately occupied by Mr Little, as a cotton gin manufactory; and in the year 1795, their present elegant Church was built on the adjoining lot, which they purchased for that purpose, from the heirs of Nicholas Trott, former Chief Justice of the Province.

There can be no argument that goes more fully to illustrate the correct principles of our government, than that of a reference to the Jews who have settled among us. All other classes of citizens, however their peculiar tenets might have differed; yet all professing the Christian religion, were as one family. Their interests, whether moral, civil or religious, were one and the same. The Jews were the only settlers, among those of the inhabitants of the old world, whose religious principles

differed from those of the inhabitants of the new.

To show the salutary effects of tolerance in points of religious faith, I will insert the following appropriate observations, for which I am indebted to a learned member of their Society:

"The Jews in this city, at the time of the revolutionary war, were but few in number. These had emigrated chiefly from Germany and Great Britain. The inviting temptation of an unrestricted freedom of conscience, in concerns of religion, which has attracted since that event, a great many to our shores, had not yet blessed this country. At the earliest date of their settlement here, however, as soon as ten men could assemble, (and which the Hebrew law requires, for public worship,) they provided themselves with a place, as suitable as their then slender means could command. A Vestry was afterwards organized, and a Minister called from Europe, to exercise the sacred functions of his office.

"Such was the origin of the Hebrew Congregation in Charleston, at present the most numerous and flourishing of any in the United States. According to information derived from the best authority, the number of Jews resident in the City, is between 640 to 660. The munificent spirit and pious zeal of some of their members, whom unsparing death hath removed to the silent tomb, assisted by the donations of their survivors, have contributed to the erection of that handsome and substantial Temple, in which is worshipped the Almighty Father of All.

"When the war of the revolution commenced, all of this nation who were in South Carolina, able to bear arms, zealously joined their country's martial ranks; for the great but dubious contest. The prize to be acquired in the event of a successful issue, religious and political freedom, was great enough to induce the free offering of

every patriotic exertion—and even of fortune and life in the undertaking. They, with the rest of their fellow-citizens, shared in the privations and hardships of war, also with them share the rich blessings of peace and freedom, the reward of their former sufferings.

“Hence the grateful devotedness of the Children of Israel, has obtained its merited recompence. In this thrice favored land, they enjoy at last, in common with all men, that liberty of conscience, without which, man is but a privileged slave.

“With an elevation of mind in harmony with the dignity and sacredness of pure piety, the Jew adores the Supreme Being, according to a form of faith which his heart approves and sanctions. It is his belief, it was that of his progenitors for ages on ages past. What are the consequences of this freedom of worship? The peaceful acquisition and dissemination of knowledge, and the universal practice of those social duties that render us essentially useful to society.

“The benevolent offices of humanity, not confined merely to this or that sect, enlarging its theatre of action, becomes at once sufficiently capacious to encompass the whole human race. As respects the Jews in particular, the verity of this axiom has been clearly exemplified. Their emancipation, with every other sect, by the constitutional charter, from religious thralldom under British rule in America, has been but recently effected; and behold the respectable footing on which this nation stands; they have already taken their stations, which they occupy with becoming dignity, as physicians, lawyers and merchants.

“Our State Legislature has included them among its members. We have respectable specimens of their literary talents; they serve well in the army and navy, and what severer pledge can government possess for the fidelity of any portion of its citizens, than the claim it has on their gratitude, for the protection afforded to their dearest rights and interests on earth?

“We are naturally prone to suspect the attachment and sincerity of those whose privileges we have retrenched—whom the laws have in any manner proscribed. The slave can never be trusted with safety; but the free man, free without restraint, in him may his country confide in her heaviest calamities. To sacrifice that country, would be to forge those chains, which are to bow him to the very earth.”

The Torbay Prisoners in 1781.

The following most interesting list of militia prisoners on board the Prison Ship Torbay, is on file in Washington. It is a British list and is much fuller than the list of these prisoners as preserved in Garden, Ramsay, Drayton, Gibbes, or McCrady—all of whom have printed it. I have not seen the original, but it is copied by Boogher in his “Gleanings of Virginia History,” pp 226-227 (Washington, D. C., 1903.) Several of the names are misspelled owing to that author’s unfamiliarity with our local history. For a curious error in connection with this list, see my “Jews of South Carolina,” pp 93-94.

TORBAY PRISON SHIP, CHARLES TOWN HARBOUR,

18th May, 1781.

Roll of the Militia Prisoners on board said ship: William Axon, Jr, Samuel Ash, George Authur, John Anthony, Ralph Atmore, Maj John Barnwell, Maj John Baddely, Capt Edward Barnwell, Capt Peter Bounetheau, Henry Bembridge, Lieut John Black, William Branford, Joseph Ball, Robert Branwell, Joseph Bee, Nath Blindell, James Bricker, Francis Bailey, William Basquin, Johnathan Clarke, Thos Cockeran, Thos Cooke, John Calhoone (protection), Capt Jos Cray, Aug 16, '80, Norwood Conyers, James Cox, Richard Cummings, Jacob Cohen, Robert Dewar, Wm Dessausure, Joseph Dunlap, Richard Edmonds, Thomas Eveleigh, John Edwards, Jr, John Warren Edwards, Thomas Elliott, Sr, Joseph Elliott, Jr, John Evans, John Eberly, John Egan (protection), Wm Elliott, Benjamin Guerard, John Gibbons, Thos Grayson, Peter Guerard, William Graves, Christian Geir, Philip Gadsden, John Graves, Joseph Glover, Francis Geott, Mitchell George, Lieut Wm Harvey, Jacob Henry, David Hamilton, John B. Holmes, Wm Holmes, Thos Hughes, James Heward, Thos Harris, Wm Hornby, George Jones, Daniel Jacobs, Charles Kent, Henry Keunon, John Kain, Capt Sam Lockhart (Aug 16, '80), Nathaniel Libby, Thos Listen, Lieut Stephens Lee, Thos Legare, John Leperne, Henry Leybert, Philip Meyers, John Michael, John Minott, Sr, John Moncrief, Chas Magdalen, John Minott, Jr, Samuel Miller, Col Stephen Moore (Aug 16, '80), William Murphy, George Monks, John Morgan, Dr George Moss, Alfred Merriett, Lieut Samuel Miller, John Neville, Jr, Wm Neville, John Owen, Samuel Prioleau, Sr, Philip Prioleau, Chas Pinckney, Jr, James Poyas, Job Palmer, Jos Robinson, Thos Revin,

Daniel Rhodes, Joseph Righton, Jon Scott, Sr, Wm Snelling, John Stephenson, Jr, Daniel Stephenson, Paul Snyder, Samuel Smith, Abraham Seavers, Rippely Singleton, Samuel Scotton, William Sayle (protection, 61 yrs of age, does not want to be exchanged), Stephen Shrewsbury, James Sonsiger, John Tandus, Paul Tayloe, Lieut Sim White, William Wigg, Jas Williams, Chas Warham (ct dst), Thos Waring, Sr, Richard Waring, Isaac White, George Welch, Benj Wheeler, John Waters, Jr, Wm Wilcocks, David Warham, Wm Wilkie, Thos You, Richard Yeadon.

Charleston in 1774.

A traveller's impressions are not always to be relied on. The following illustration of this truth occurs in a letter written home to England by a visitor to Charleston in 1774, and is taken from the Historical Magazine, vol 9, p 341. Referring to the very strong signs of firmness and unanimity among the Americans to defend what they think their rights and liberties as long as they can, he writes:

"All these appearances of zeal for Liberty, most People that are born in Carolina can't help discovering in common conversation a great Partiality towards England, calling it their home though they had never been there and seem to wish much to have it in their Power to be able to go and live comfortably in it; which to me appears altogether irreconcilable with their Professions of determining to defend what they call the Rights and Liberties of America to the last Extremity against old England, for I think People in general can't easily prevail upon themselves to injure or fight against what they really have a regard for."

Isaac Hayne.

The following item concerning Isaac Hayne, is to be found in The Royal Gazette, August 8, 1781:

Charlestown, August 8.

Mr Isaac Hayne, who since the capitulation of Charlestown, had taken protection, and acknowledged himself a subject of his Majesty's Government, having notwithstanding been taken in arms, and at the head of a Rebel Regiment of Militia, was therefore, on Saturday morning last, executed as a Traitor.

For further references, see *ibid.* April 10 and 17, 1782.

The Repentant Sinner.

Jews have an innate aversion--and quite natural it is,—to those who, having been born within the pale of their faith, have sold their birthright for a mess of social pottage. That there have been many defections from Judaism in South Carolina in the course of the last two centuries is not surprising. What would be surprising, indeed, would be a detailed showing of the enormous strain of Jewish blood that permeates the people of this State. I leave out of account the old-time witicism of the spelling "Jew-genot" which reveals probably more than a grain of truth. But this is not my purpose to-day. I want to tell a little story from my recently recovered records, that I shall call "The Repentant Sinner."

Some ten years ago, there was still living in Charleston an old lady, over ninety years of age, whose latter years were clouded with much physical suffering. Many was the time when she would declare to her visitors that she was only suffering punishment for a grave sin which she had committed in her youth. What that grave sin was, I could never find out until I made a detailed study of my records. The story is quite romantic. Without embellishment it runs as follows:

When a young woman, she had fallen in love with a young man not of her own faith. That matters might run smoothly, she had embraced his faith; but in spite of this fact, the course of true love did not run smoothly anyhow. The young man "went back on her." Then it was that she awoke to her folly and determined to return to the faith of her fathers. Here, then, is her letter to the Elders of the Synagogue:

To The Board of Trustees of K. K. B. E.

Gentlemen:—

Relying on your generous sympathy with one, who though she committed a great error, appears now before you a penitent, I take the liberty to request your aid in reinstating me in the religion of my forefathers. You are aware, Gentlemen, that some twelve

years ago, I abandoned the religion of my forefathers and became a Christian. I was then young and inexperienced, living entirely among a Christian Community, all of which overcame my understanding and I took the step, of which I have for the last six years deeply repented. I am convinced of the truth of our holy religion, and it is my utmost desire again to worship with you at the same altar, at which your and my ancestors worshipped, and am willing to undergo any penalty you may feel inclined to inflict. As the representatives of a Congregation who are Israelites, and who believe in that sacred Law of Moses, which commands kindness and charity to all mankind,—in the name of that God who revealed himself to his chosen people, I conjure you not dismiss a penitent, but to receive her as one who went astray and is anxious to return to her flock.

With my best reliance on your generous sympathy,

I remain, yours,

(Signed) — — —

The rest of the story is soon told. She was ordered to appear before the Board of Trustees, when she again solemnly declared her firm determination to return to her faith, adding that "she felt perfectly satisfied that no person born in the Jewish faith can reconcile himself to any other." On the following Sabbath she appeared in the Synagogue, when the proceedings that had transpired were publicly proclaimed by the Secretary; and having again declared her penitence, she was restored to her former rights and privileges.

The little story here told is not without parallel, though such returns to the fold are for obvious reasons not very frequent. The picture, however, is a significant one of the days when Religion meant much more than it alas does to-day, to so many of its nominal adherents.

Obituary Notices of Revolutionary Soldiers.

(From the Courier.)

- John Barwin, sen, Aug 17, 1837.
 Richard Britt, Mar 30, 1831.
 Richard Dawson, sen, Aug 27, 1836.
 Matthew Dixon, sen, July 30, 1830.
 Henry Ederington, sen, Nov 2, 1836.
 Daniel Ford, May 12, 1837.
 Timothy Ford, Dec 20, 1830.
 Pressly Gardner, Aug 16, 1837.
 Wm Goodlett, sen, July 1, 1836.
 Maj James Hamilton, Nov 9, 1831.
 John Harth, April 25, 1836.
 John Howard, Mar 2, 1831.
 Horatio Jones, Sept 9, 1836.
 James Lett, Dec 13, 1838.
 Capt Hugh Milling, July 8, 1837.
 Isham Milton, April 19, 1831.
 Thomas M'Cance, April 21, 1830.
 Capt John M'Connell, Nov 15, 1830.
 Hugh M'Manus, June 20, 1831.
 Thomas Ponder, Mar 30, 1837.
 Richard Smallwood, May 24, 1830.
 Capt Reuben Starke, June 16, 1837.
 Edward Vandiver, sen, Aug 10, 1837.
 Capt James Wallace, Nov 22, 1838.
 John Wilfong, sen, July 3, 1833.
 Asa Wright, Oct 22, 1836.

Wedgwood China.

It is not generally known that the much sought and highly-prized Wedgwood china, was made from kaolin clay exported to England from South Carolina. Prof Yates Snowden, of the University of South Carolina, has recently been making investigations into the subject. In the Raleigh Register and North-Carolina State Gazette for October 22, 1897, Mr Wedgwood announces that he intends to establish a factory in the United States, and asks for information about clays, etc.

Leaves from My Historical Scrap Book.

By Dr Barnett A. Elzas, M. D., LL.D.

Patriotic Societies Once More.

In my "Scrap Book" of March 17, 1907, I devoted a considerable portion of my space to a consideration of the subject of "Patriotic" Societies. In that portion of my article I stated that I wanted to give my readers something to think about. What I there said, had been the object of my own consideration for several years; and I had hoped that with my own reputation to vouch, at least, for the sincerity of my purpose, that what I said would have been carefully considered. My article was not intended either to irritate or to bring into the field some doughty champion for the purpose of controversy. But it seems that one can never tell.

Major Wilson G. Harvey has risen to make a few remarks. Where exactly to place Major Wilson G. Harvey in matters of purely historical interest, I hardly know; nor do I feel called upon to decide; and why Mr Harvey who "has no time for newspaper discussion," should rush into print and tell all that he knows, or thinks he knows, or doesn't know, I cannot comprehend. There is no telling why some people rush into print and into places where angels who are wise have a prudent fear to tread. Perhaps, however, a little incident that came accidentally to my attention during the past week, may throw some light upon his attitude.

Coming down to breakfast, namely, one morning this week, my attention was attracted by a little, lispng, gold-

en-haired chap who was rushing frantically across the lobby of the hotel. In his hand was a razzle-dazzle that made an ear-splitting noise; and as he rushed across the floor, he shouted "Thee me! Thee me!" Mr Harvey, too, seems to have a razzle-dazzle, and wants to be seen and heard. Well, he has been seen and he has been heard.

Now, dear Reader, but for one rash remark in Mr Harvey's article, in which he undertakes to express himself concerning the accuracy of my researches into the past, I would have let him have the field to himself, and left him under the sweet impression that he had made a "ten strike;" instead of showing, as I shall do now, that he has only succeeded in "fanning the zephyr"—for I have a most positive aversion to argument with opponents who think that they can, in ten minutes, with a simple wave of their authoritative hands, dispose of matters that have taken me months of patient work to think out and to put into shape. As, however, my declared intention is to provoke thought and thus to instruct, I will, for the benefit of my readers in general and for Mr Harvey in particular, take some little pains to show Mr Harvey that my carefully-prepared work is neither "misleading," nor "faulty," nor full of "horrible inaccuracy;" and that when "the delver into History in 1960, or maybe in the year 2000" shall hunt up the files of The Sunday News, he will not carry away from my faulty article the grievously erroneous impression that Mr Harvey pictures.

Now before proceeding with my task, I will again premise that teachers of experience do not simply fill their pupils with pre-digested food. This is good enough for babies and for the sick who have weak stomachs. The good teacher—the teacher who really educates—that is to say, brings out what is in his pupils—teaches rather by sug-

gestion; else the best education would be merely synonymous with the incorporation into the unfortunate student of the largest number of prepared facts. There would be no scope for individualism and all scholars would be forced into the same mould. I have tried to follow the example of experienced teachers. In giving my lesson, I aimed rather at being suggestive than exhaustive; for the space at my disposal (while *The Sunday News* is very tolerant) is limited, and I was not writing a treatise. I see, however, that some of my pupils are not far enough advanced for my method. I shall to-day, therefore, be more explicit. If I should happen to draw a word-picture of a house, I will write underneath

"This Is A House"—lest mayhap it be mistaken for a camel or an elephant; and if I should happen to make a point, I will likewise add: "This Is A Point." Let us, then, back to the record, to which I shall strictly adhere. To bring my statements into better relief, I shall put them into a series of clear-cut propositions.

"The influence of patriotic Societies, so-called, has been anything but beneficial to the accurate study of history. . . . The Constitutions of these Societies make it clear that they are based upon the most unintelligent interpretation of the simplest historical facts."

I reiterate the statement—"the head and front of my offending," that seems to have irritated Mr Harvey's patriotic soul,—for it impelled him forthwith to spring his razzle-dazzle, and with the calm declaration that there is not a line in my article to substantiate my statements, he proceeds to annihilate me by submitting for my information the Constitutions, etc, of the Sons and Daughters, both of which, by the way, have been lying on my table for several years.

That one who by reason of his exalted position in the ranks of patriotic Societies and who might at least be supposed to possess an elementary knowledge of the history of the Revolution, should be unable to see the bearing of the clear-cut facts that I have presented, is unfortunate. I would like to be able to furnish my critic with the comprehension requisite for the grasping of my ideas, but, alas, this power has not been given to me. Twenty-five years of incessant teaching, however, have endowed me with the gift of patience even with the dull-est pupils; and so, having failed the first time, I will now try again. Perhaps I shall be more successful this

time. Let us, therefore, now back to the Constitution.

"Any male person above the age of twenty-one years . . . descendant of one who . . . as a soldier . . . under the authority of any of the Thirteen Colonies or States . . . and remaining always loyal to such authority . . . shall be eligible to membership in the Society."

My objections to this "Fundamental Constitution," are both general and special.

The Society is instituted "to perpetuate the memory of the men who achieved the independence of this country." Good enough. There are a limited few who can point to certain standard works and to documents of miscellaneous character that have come down to us, which prove the sentiments of the aforesaid individuals. For the rank and file of possible applicants for the privileges of the Society, and these must number millions, "the men who achieved the independence of this country," is interpreted as meaning simply "soldiers who saw service in the Revolution." These are dubbed "patriots." But there is the reservation made—"and remaining always loyal." Those who did not remain always loyal, are thus branded as not "patriots." I submit that this is a most unintelligent interpretation of history, a miserably narrow interpretation of "patriotism," and is deserving of most vigorous protest.

Let me call attention to a few pertinent facts.

(a) MILITIA SERVICE. This is proven either by a muster-roll or an indent, or a pension paper, or an obituary notice. Of themselves, what do these things prove? Absolutely nothing. For the benefit of my readers I took all the trouble to print the militia regulations of Revolutionary days. I have never been able to understand why people should congratulate themselves because they had an ancestor who saw service in the militia. At a time when every man had either to enroll, or to be severely punished, or to get out, what special virtue was there in the act, that entitles them to more consideration than the man who pays his poll-tax to-day? Many of these militia men, we can be reasonably certain from what we know of the history, may have been thoroughly loyal in sentiment to the Mother Country, yet had to do militia duty and fight. These men had indents issued to them in due course, which papers are now in these days of patriotic Societies produced as evidence of feelings which at

the time they would have strenuously repudiated. Such acceptance of an indent by these patriotic Societies, does not show an intelligent understanding of History. (This is a point.)

(b) PROTECTION. History informs us, that for various reasons, some of which I gave in my former article, many hundreds of men—some of them patriots to the core, swore allegiance or as we call it, "took protection." These men are stigmatised and their descendants are stigmatised by these patriotic Societies so-called, through their unintelligent interpretation of History. Whither their stupidity leads, I shall soon show.

(c) MERCENARIES. I will use this word, for it is a good one. There were thousands of what are to-day glorified into "patriots," who enlisted as a fine stroke of business. The less we say about them the better. Let the student read Simms's magnificent article "South Carolina in the Revolution," in The Southern Quarterly Review for July, 1848, and if I mistake not, his enthusiasm will receive a decided chill.

(d) CONTINENTAL SERVICE. In the Continental army there were many patriots brave and true. But there were other "patriots" of whom History tells. We are informed, for example, that when the big inducements offered did not fill the Continental Regiments, "the State recruited her battalions by forcing into their ranks, by way of punishment, all men convicted of being idle, lewd and disorderly, or sturdy beggars." (See Statutes of South Carolina, vol 4, page 410. See also McCrady, vol 1775-1780, page 300.) Thus, too, we find Gen Greene bitterly declaring "that he fought Lord Rawdon with his deserters, while Rawdon fought him with his own." "Ranks which were filled with sturdy beggars, lewd, idle, and disorderly men, and deserters were not the place for patriots and decent citizens." (See McCrady Ibid, page 302.) This "patriotism," methinks, may reasonably be taken at a discount. Now for the point. I shall only use two illustrations. They will illustrate my general position:

Wade Hampton took Protection in 1780. He afterwards played a very distinguished part in the struggle for Independence. By the Constitution of these patriotic Societies, his descendants are barred—his patriotism is tainted.

Isaac Hayne took Protection. His tragic story is familiar, I trust, to everyone. This whole-souled patriot, who paid the penalty of his devotion

to the Cause by an ignominious death—this man's descendants, according to the Constitution of these patriotic Societies, must be barred from their privileged precincts. His patriotism is tainted.

So that a descendant of a militiaman who saw service because he had to, perhaps of some loyalist who did not have money enough to get away, a descendant of a man who went into the war as a matter of business, by reason of good pay and prospective bounty, a descendant of some ungaol'd gaol-bird "convicted of being idle, lewd, and disorderly, or a sturdy beggar," whose name happens to be found on some Continental muster-roll or pay-roll, is surrounded by these patriotic Societies with a halo of tinsel glory and invited to "join," while the descendants of a Wade Hampton or of an Isaac Hayne are deemed unworthy. Yet strange to say, the Sons of the Revolution of South Carolina, who according to their Constitution must exclude the descendants of these, have perpetuated the memory of Isaac Hayne on a bronze tablet. How inconsistent!

I submit again, therefore, that "the influence of patriotic Societies, so-called, has been anything but beneficial to the accurate study of history; and that the Constitutions of these Societies make it clear that they are based upon the most unintelligent interpretation of the simplest historical facts." (This is a point.)

I have taken up so much space with what is of real historical import, that I shall be very brief on the other feature of these Societies, which Mr Harvey states "have subordinated all social lines to the furtherance of patriotic effort." He ought certainly to know It is indeed most gratifying to learn from such an authoritative source, that all the historical workers throughout the country have been laboring all along under a grievous misapprehension. It is really a pity that we have not more evidence of it. I confess that I have been cruelly deluded. I have received hundreds of letters, with a request to hunt for Revolutionary ancestors (I have nothing else to do,) and have often learned that the "D. A. R. gives such lovely affairs," but in all my experience I have never seen any reference in these letters to patriotic efforts; all of which goes to show how mistaken we can all of us sometimes be. It would be interesting to learn what our societies in Charleston have done "to collect and secure for preservation the rolls, records and other doc-

uments of that period." I recently found quite a little Revolutionary material myself here, and it would be quite gratifying to me if I could get access to more of it; but if any such material has been gathered, the collectors have been very reticent about it. The South Carolina Historical Society is doing good work by publishing our historical material, and could do much more if it had a better membership. How many of the Sons and Daughters belong, and thus manifest their interest in the only way that is of any account? Or is \$3 a year an excessive price to pay for patriotism? Mr Harvey feels assured that my "great work," is receiving no more unstinted appreciation than from the members of patriotic Societies. Alas, his feeling of assurance is not well founded. I have worked hard for ten years. I have collected some quarter of a million historical references. I have published quite extensively for my opportunities, and the net result of my work would not pay for the price of a dinner. Talk is cheap. Sincere appreciation of an author's work is best shown by his subscription list, but mine shows no members of patriotic societies; and others will tell the same tale.

But let me say again what I said in my former article: "I have nothing to say against the existence of societies whose purpose is to foster the spirit of patriotism, than which there is nothing nobler." But the workers all over the country seem to think that these societies are wandering far afield from the purpose for which they were instituted. It is simply appalling to think of the number of good, bad and indifferent genealogists who are making a handsome living, practically doing nothing else than trace Revolutionary ancestors. From samples of their work that I have seen you can get anything you want by paying for it. I have a vivid recollection of last Summer's visit to the Lenox Library, when I could not

get a seat—every seat being occupied by these ancestor hunters. Other workers make the same complaint. And our own Mr Salley joins in the chorus.

And now in conclusion, I would like to say a word to our patriotic Daughters whose souls I may have perturbed by my former article. I am not writing for fun. When I razzle-dazzle, I usually razzle-dazzle for a purpose. I am aiming to get justice for those who took protection. Personally, of course, I have not the slightest interest in the matter, but I have several friends who for reasons of their own want to join the Societies, and whom I have advised that under the present Constitution, they are not eligible—though their ancestors received pensions for their services to the Cause. There is no use to run away from an issue. It should be faced and if necessary, forced. This is exactly what I am doing. If our Daughters will have a little patience they will doubtless hear more about it later on. Some may doubt the wisdom of calling attention to the names of those who took protection. McCrady does this in part. It is better that people know how they stand than that innocent people should be subjected to mortification later on.

And now lastly, too, a word to my friend Major Harvey, than whom I hold none in higher esteem. I am sorry that he got into a controversial mood. He is not a controversialist, and does not belong in controversy. It is always dangerous to swim in unknown waters. If I have been rather severe on him, I hope he will forgive me and not misinterpret my vigorous style for offence. We have both of us only been razzle-dazzling. If the result of our razzle-dazzling is to stimulate our patriotic societies to those efforts for which they were instituted—while I shall still believe that they are founded on an unintelligent interpretation of History—they will at any rate have justified their existence, and our razzle-dazzling will not have been in vain.

Leaves from My Historical Scrap Book.

By Dr Barnett A. Elzas, M. D., LL.D.

Judah P. Benjamin.

I herewith present the student with practically complete materials for a biography of Judah P. Benjamin. No accurate biography has hitherto appeared, the early story of this distinguished lawyer and statesman being involved in much obscurity. One must beware of newspaper clippings as authentic sources of information. If we do not heed this caution, we shall be bound to get into trouble. I speak with confidence on this matter, having at my command at a few minutes notice some 125,000 historical references still unused. It is only when one is able to take a complete survey of such material that one's opinion is worth anything at all. Then it is, that one sees clearly to what confusion tradition leads the would-be historian.

I would here add that much of the traditional gossip that has gone the rounds of the press in various forms, originated with the late Nathaniel Levin, whose memory went back over half a century, and whose fame as a raconteur lent a fictitious weight to his reminiscences. Another man, in recent years, who has done his little share in perpetuating traditional mistakes, is Mr Henry D. Capers, of Mobile, Ala, who has given us the old stories of Judah P. Benjamin's early career in slightly different version. The present time is the day of scientific history. We accept nothing without reasonable evidence. It may seem a pity to some to spoil old wives' tales;

but, properly presented, truth is not less pleasing than fiction. It is often really more remarkable than fiction. But were it even otherwise, our duty to truth were still paramount. There is no use and no justification for the perpetuation of error and falsehood.

Judah P. Benjamin, a pen picture of, April 22, 1864.

Judah P. Benjamin, a letter from, January 21, 1882.

In reference to supposed vast sums deposited in the Bank of England and elsewhere in Europe. "I do not believe that one penny is to be found anywhere in Europe, of the assets of the defunct Confederacy."

Judah P. Benjamin in London, July 13, 1882.

A most interesting sketch.

Judah P. Benjamin, February 25, 1883.

A magnificent tribute from the London Telegraph. "The greatest advocate known to the English Bar since Scarlett." Inaccurate as to the details of his early life.

Judah P. Benjamin, May 20, 1883.

Reminiscences of his legal career, and an account of the coming banquet upon his retirement from the Bar. Absurdly inaccurate though romantic, in the details of his early life.

Judah P. Benjamin, obituary notice of, May 8, 1884.

Interesting but inaccurate.

Judah P. Benjamin, May 11, 1884.

Some interesting reminiscences by an "Octogenarian." The only reference to certain Benjamin family matters in the literature. Not entirely accurate.

Judah P. Benjamin, December 26, 1897.

An inaccurate sketch of his life copied from an article in The Jewish South.

Judah P. Benjamin, January 14, 1898.

The Benjamin family in Beaufort. Judah never lived here—only his mother, brother and sister. He himself at the time was already in New Orleans.

Judah P. Benjamin, January 6, 1898.

This paper contains several most interesting items. First, an editorial on Judah P. Benjamin. Next, a letter from Nathaniel Levin to H. H. DeLeon, containing supposed data about his early life. They are only the reminiscences of a raconteur. Mr Levin tells us, for example, that "Judah P. Benjamin was a student of Columbia College, then under the presidency of the scholarly Cooper." This is not so. He states further: "If Mr Benjamin went to Yale I am ignorant of the fact; and while it may be correct, I doubt its authenticity!" Mr Levin concludes: "A half century has transpired and my recollections as to dates cannot be recalled." In this same issue, a Mr B. C. Hard gives some interesting personal recollections: "Recollections of School-fellow."

Judah P. Benjamin, January 27, 1898.

A letter from Hon James Sprunt, of Wilmington, telling of his career in Fayetteville, N. C.

Judah P. Benjamin's School Days. July 29, 1903.

A long communication from Mr J. S. Leary, containing interesting data about Mr Benjamin at school at Fayetteville.

The above references, together with the data given in my volume on The Jews of South Carolina, pp 185-187, will furnish ample material for an accurate biography of the man described by one as "the brains of the Confederacy," and by another as "the Mephistopheles of the Rebellion, the brilliant, learned, sinister Secretary of State."

Battle Flags.

Story of a Battle Flag. (26th S. C. V.) January 1, 1884.

The Palmetto Flag, January 1, 1884.

Confederate Battle Flags, June 16, 17, 1887.

First Regiment Flag, November 15, 1893.

The First Confederate Flag, February 17, 1895.

John C. Calhoun.

—Three col editorial on, June 10, 1882.

—The State's Tribute to, April 1, 1887.

—Editorial on, April 26, 1887.

—Unveiling of monument, orations, etc, April 27, 1887.

—Eulogy on, by Col Thomas, August 16, 1897.

—Prize oration on, August 22, 1897.

—And Hugh Wilson, editorial and article, October 27, 1897.

—"A Stainless Statesman," February 6, 1898.

The Burning of Columbia.

The Burning of Columbia, May 3, 1884, November 3, 1885. July 27, 29, August 10, 1886. January 15, 21. February 5, 10, 1888. February 18, 1891. February 24, 1901.

Huguenots.

Huguenot Memories, June 20, 1883.

The Charleston Huguenots, June 12, 1885.

Origin of the name, September 28, 1885.

The Huguenot celebration, October 22, 1885.

The Carolina Huguenots, November 18, 1894.

Some Abbeville Huguenots, December 5, 1897.

The Mecklenburg "Declaration."

The Mecklenburg Declaration, July 12, 1882.

The case argued on both sides.

—Editorial on, May 28, 1890.

"Liberty cradled in a hornet's nest." Contains interesting material not usually quoted in discussions of the question.

—Editorial on, October 18, 1894.

The Jews' Lands in Abbeville.

There is a charm in historical research. This is largely due to the constant surprises that it offers to the investigator. One never knows where new light is coming from, but somehow it is coming all the time. Such an agreeable surprise came to me most unexpectedly last Summer.

I had conducted what I considered a most thorough investigation into the history of Joseph Salvador, the English merchant prince and philanthropist, who came to South Carolina when the failure of the Dutch East India Company and the earthquake at Lisbon had brought him to the brink of ruin, to seek the wreckage of his former fortune.

Joseph Salvador was in his day one of the greatest landowners in this country, owning 100,000 acres of land, in what afterwards became Ninety-Six District. I thought that I had accounted for every acre of his vast estate from the records in Charleston. But one must never be too sure in historical matters. A most interesting document that came into my hands last Summer throws more light upon the subject and shows that there may be something underlying the story told by the English historian Picciotto, which I have reproduced in my book, and which did not seem plausible in the light of our records.

I was in Washington, namely, for the purpose of study; as was also my friend, Mr J. L. Conger, of the University of Wisconsin. We had spent considerable time together in Charleston, and he had taken note of some things in which I was particularly interested. The co-operative method is altogether admirable in historical work. I am constantly turning over material to others, who in turn, are on the lookout for things I need. Mr Conger made a real "find" for me. It was, namely, an original re-survey of the Salvador lands, drawn in color, showing all the tracts that had been disposed of, those on which squatters had settled, and the tracts that were still for sale. This re-survey was made in 1791, after the death of Salvador, and sets forth that "the residue of these lands was taken in Execution and sold by Samuel Saxon, Esq. Sheriff of said District, on the 6th Day of June, 1791."

Attached to the plat is the following advertisement, which would do credit to the best real estate agent of today:

LANDS FOR SALE.

In a well settled Country, SIXTY-FIVE THOUSAND THREE HUNDRED AND SEVENTY FOUR ACRES OF LAND; in one body, in the most populous part of the State of South-Carolina, in the district of Ninety-Six. . . . It is situated in a fine healthy climate, free from fever & ague, about sixty miles from Columbia, the seat of government. The land is contiguous to the town of Cambridge, where are a seminary for the instruction of youth, and a superior law court. It is at present within about thirty-five miles of good navigation, with a probability of having the river, called the Great Saluda, that flows along one side of the land, made navigable. The land is beautifully diversified into swells and vales, and is perfectly well calculated for the culture of tobacco,

cotton, Indian corn, and small grain; a great proportion of it may be made meadow ground. There is not, perhaps, such a body of land, so circumstanced for sale in any other of the U: States.

Accompanying the plat, is a certificate of 63 Conveyances recorded in Abbeville County—19,559 1-2 acres.

Abbeville County,
State of South Carolina.
I do hereby certify that the foregoing is a true account of all the several Conveyances (sixty three in number) made by Joseph Salvadore, of land contained within the two tracts of 50,000 acres each, usually called Salvadore's Tracts, upon record in this County; and that no other or further conveyance of any part of said Land is to be found upon the said Records—Witness my hand, at Abbeville Court House this Thirty first day of May 1798—

And I hereby certify that there is no Mortgage upon the whole or any part of the two tracts of Land usually called Salvadore's tracts, to be found on the Records of this County—Witness my hand at Abbeville Court House this 31st day of May 1798.

JOHN BOWIE C. A. C.

What is remarkable indeed, is the fact that none of the conveyances recorded in Charleston, all of which I have enumerated in my book, are recorded in Abbeville. Among these is one to Rebecca Mendes Da Costa for 20,000 acres; and another to several individuals for the residue of 59,900 acres. How the estate was finally settled I do not know, but it was subsequently taken into the Courts by the foreign heirs. It is said that the famous George McDuffie laid the foundation of his fortune by the work he did in connection with the case. The Abbeville records are no longer in existence and I do not know that much would be gained by having them. It is interesting, however, to know that the Salvador lands, which are now within the corporate limits of Abbeville County, are still known as the "Jews' Lands," or the "Land of Promise." I hope some day to make a pilgrimage thither.

Duels and Duelling.

Wise-Lewis Duel, September 20, 1881.
Virginia Duels, October 18, 1881.
The Modern Campaign Duel, October 21, 1881.
Duelling in Virginia, January 3, 1882.
New Orleans Duel, June 8, 9, 10, 1882.
Columbia Duel, June 22, 27, 1882.
Old-time Duels, October 18, 1882.

Duelling in South Carolina, October 21, 1885.

Duelling in the South, July 21, 1887.

Williamson-Calhoun Duel, August 11, 12, 13, 25, 1889.

A Famous Duel, November 9, 1897.

Biographical Material.

Edwin Booth, June 8, 1893.

Junius Brutus Booth, September 20, 1883.

John C. Calhoun's Family, May 4, 1885.

Ann Pamela Cuninghame, October 31, 1885.

Paul H. Hayne, October 4, 1881. November 24, 1882. February 10, September 20, 1883. July 8, 9, 12, August 13, 1886. October 30, 1887.

Robert Y. Hayne, November 13, 1882.

Sidney Lanier, September 12, December 19, 1881.

William Lowndes, December 6, 1885.

James L. Petigru, March 28, 1891. September 26, 1897.

Gen Thomas Pinckney, March 6, 1898.

John Rutledge, February 1, 1891.

State Legislature Biographies, November 26, 1884; November 23, 1886; November 25, 1890.

Henry Timrod, May 1, 2, 1901.

Local History.

The Ashes of the Past, [Alleys in Charleston] November 1, 1885.

Carolina,—The name, January 24, 1862. June 21, 1883. April 12, 17, 21, 26, May 3, 15, 1884.

Carolina—the early days of, April 29, 1888.

Charleston—A Century of, January 1, 1901.

Charleston—Ante-Bellum, September 13, 1885.

From the Storied Past—Some Reminiscences of the antient history of Charleston, April 11, 1886.

Roll of the Dead in 1900, January 1, 1901.

Georgetown—Description of, October 4, 1882.

Lancaster—a pen picture of, November 23, 1897.

Our Silver Mace—The Story of, October 20, 1882. December 9, 1893.

Marion, Gen Francis—The tomb of, April 19, May 23, 1893.

Relics of the Olden Time, December 6, 1885.

Slave Badges, September 11, 17, 1889.

The "Smiths" of South Carolina, letter from "The Antient Lady," August 9, 1862.

Charleston Churches.

Our Early Churches, December 28, 1884.

The Cathedral of St Finbar, December 18, 1885.

The Circular Church, March 4, 1862. February 19, 1888. August 24, 1890. January 18, 1892. February 11, 1901.

The First Church in Charleston, December 7, 1884.

The Huguenot Church, January 14, 1898.

St Michael's Bells, March 7, 1887. March 6, 1898.

The Unitarian Church, April 17, 1886. April 23, 1887.

Note:—All the references in the foregoing article are to The Courier.

Leaves from My Historical Scrap Book.

By Dr Barnett A. Elzas, M. D., LL.D.

With my article to-day I bring this series of "Leaves from my Historical Scrap Book" to completion. I set out with the avowed purpose of calling attention to the immense mass of historical material that lies buried within the volumes of our newspaper files, which might as well be out of existence, unless someone takes the trouble to index their contents. For myself, I have merely skimmed the surface. All I have done is to pull out a page here and there of my note-books, and to list those items that I thought would be of interest. What I have made available represents only a small portion of what could and should be made available. The files of The City Gazette, The Southern Patriot and The Mercury are likewise wonderfully rich in literary and historical data. Thousands of references might readily be compiled from their interesting pages. That my contribution to our local history might be of real and lasting value, I have verified practically every reference.

I will only add in conclusion, that I trust my own work may stimulate others in a similar direction.

Miscellaneous Confederate Material.

Major Anderson, Jan 23, 1861.
The Swamp Angel, May 24, 1838.
De Gress's Battery, April 11, 1897.
Hart's Battery, July 28, 1892.
Stevens's Battery, Feb 22, 1897.
Battery Wagner, March 6, 1898.
Judah P. Benjamin's great Speech, Jan 9, 1861.
Edwin De Leon, a fine tribute to, May 18, 1861.

Battles:
Drewry's Bluff, May 31, 1884.
Fredericksburg, Nov 21, 1897.
Gettysburg, Dec 10, 1893.
First Manassas, April 1, 1884.
New Market, July 15, 1882.
Seven Pines, Aug 6, 10, 11, 1885.
Shiloh, April 28, May 10, 1887.
Gen Beauregard, Feb 5, 1884; Feb 22, 1893.
The Sword of Beauregard, March 17, 1893.
Blockade of Charleston, Jan 12, 21, 1897.
Blockade Running, Feb 7, 21, 1897.
The Free Market of Charleston, Feb 26, 1862.
"The noblest charity extant." Originated with Ben Mordecai, and largely supported by him.
Butler's Brigade in '64, Nov 2, 1897.
Gist's Brigade at Franklin, Feb 14, 1887.
Hagood's Brigade, Aug 11, Sept 1, 1881.
Hagood's Regiment, May 9, 1888.
McGowan's Brigade, June 19, 1904.
Who were Carpet-Baggers, Aug 24, 1885.
The Siege of Charleston, July 17, 1892; Jan 26, 1897.
Jeff Davis's Speech at New Orleans, Jan 28, 1882.
Jeff Davis and his maligners, Feb 4, 1882.
Jeff Davis, vindication of, April 17, 1882.
Jeff Davis, capture of, Sept 4, 10, 23, 1885.
Jeff Davis, a kind word for, June 15, 1888.
Jeff Davis, biography of, Jan 26, 1891.
Jeff Davis, funeral of, May 17, 23, 25, 1893.
Jeff Davis, private life of, June 1, 1893.
Cols of the Confederacy, Feb 28, 1885.
Confederate Dead, Aug 25, 1885.
Our Graves at Fredericksburg, March 18, 1890.

List of South Carolina Dead at Fredericksburg, June 16, 1890.

Our Dead in Hollywood, April 10, 1893.
 The Dead of the War, Nov 9, 1897.
 Germans and their Dead, Nov 10, 1897.
 W. L. I. List of Dead, Mar 18, 1888.
 The Confederate Capital, Mar 21, 1897.
 The Confederate War Debt, June 1, 7, 1886.
 The Confederate Generals, June 18, 1889.
 The Confederate Gold, Dec 18., 1885.
 The first Confederate Ram, Jan 7, 1884.
 The Confederate Seal, Jan 15, 27, 1886.
 The Confederate Specie, Dec 21, 22, 23, 1881.
 The Confederate States Navy, July 2, 1887.
 France and the Confederate Navy, May 24, 1888.
 The Germans in War, May 24, 1888.
 William J. Grayson, Oct 8, 1863.
 Maxcy Gregg, March 18, 1888.
 Who fired the first Gun? Jan 16, 1861; Oct 20, 23, 1882; Jan 19, 1893.
 The first and last Shot., Aug 25, 1893.
 Hampton, March 4, 1891.
 Hampton Legion, April 3, 1882.
 Hampton Legion at Manassas, July 13, 1885; Nov 14, 1897.
 With Hampton in Battle, Dec 5, 1897.
 Hampton at Fayetteville, Dec 12, 1897.
 Gen Huguenin, Jan 10, 1888.
 Stonewall Jackson at Manassas, Mar 27, 1884.
 Stonewall Jackson at Chancellorsville, April 5, 1886.
 Jackson's plan of War, June 20, 1889.
 Stonewall Jackson's way, June 22, 1889.
 Jackson in Battle, Oct 28, 1897.
 Jackson at Winchester, Jan 6, 1901.
 The Jews of Chattanooga, July 31, 1861.
 The Jews of Richmond, May 3, 1861; Jan 15, 1864.
 The Jewish Women of Charlotte, June 24, 1861.
 Johnson and Grant, Nov 5, 1885.
 The Raids of the Kuklux, Sept 13, 1892.
 Robert E. Lee, Jan 5, 1890.
 Moise, oration on Lee, Jan 20, 1898.
 Robert E. Lee, Teacher, Feb 21, 1897.
 Gen James Longstreet, July 6, 1885.
 Masonry and Prisoners of War, Jan 28, 1862.
 Monitor and Merrimac, May 26, 1897.
 Monitor and the Virginia, Sept 13, 1897; Feb 9, 1898.
 Benjamin Mordecai, a fine tribute to, Mar 12, 1862.
 Nelson's Battallon, Aug 8, 1897.
 Orr's Regiment, Aug 6, 1892.
 James L. Petigru, Mar 10, 1863.
 Who are the Rebels? Aug 15, 1862.

That foul word "Rebellion," July 28, Oct 25, 26, 30, 1897.

The Real cause of the Rebellion, Oct 19, 1897.
 The Ordinance of Secession, July 14, 1885.
 Jeff Davis on the Right of Secession, July 6, 16, 1881.
 The Right of Secession, Mar 15, 1891; June 5, July 24, Aug 18, 1893.
 The State Flag, Jan 28, 1861.
 Slavery and Secession, Aug 21, 1883.
 John C. Calhoun on States' Rights, March 8, 1883.
 The evacuation of Fort Sumter, July 7, 1881.
 The Siege of Sumter, March 21, 1883.
 Survivors 12th Regiment, Aug 22, 1881.
 Were the Confederates Traitors? Feb 4, 1885.
 Causes of the War, Nov 28, 1897.
 Not a Civil War, Nov 17, 1897; Feb 15, 1901.
 Issues of the War, May 4, 1882.
 The Object of the War, (Lee) May 5, 1885.
 Responsibility for the War, June 6, 1893.
 Hebrews in the War, Jan 3, 1892.
 Southern Heroes in War, Dec 18, 1892.
 The first Martyr of the War, Sept 2, 1897.
 Memories of the War, Oct 28, 1885.
 Reminiscences of the War, April 30, 1887.
 South Carolina in the War, Jan 7, 1898.
 Wheeler's Men, Mar 14, 1898.
 W. L. I. Vols. Appeal, June 15, 1864.
 (In response to this appeal, Ben Mordecai contributed \$1,000.)

Confederate Rosters.

1st Regt S. C. V., April 23, 1861.
 1st Regt of Rifles, Aug 23, 1861.
 2nd Regt S. C. V., April 26, 1861.
 7th Regt, Co F., Aug 14, 1861.
 10th Regt S. C. V., Dec 24, 1861.
 20th Regt S. C. V., Co A., May 20, 1862.
 Beauregard Light Infantry, Aug 9, 1861.
 Brooks Guards, May 13, 1861.
 Carolina Light Infantry, Oct 15, 1861.
 Charleston Mounted Guard, June 1, 1861.
 Chestersfield Light Artillery, Oct 15, 1861.
 Chestnut Light Artillery, July 28, 1862.
 Colleton Guards, Sept 4, 1861.
 DeSaussure Light Artillery, Oct 15, 1862.
 Drafted Companies, July 29, 1863.
 Georgetown Rifle Guards, Aug 21, 1861.

German Artillery, Co B., April 28, 1862.

Governor's Guards, April 11, 1861.

Capt Hills Co, April 1, 1862.

The Home Guard, May 2, 1861.

Irish Volunteers, Aug 1, 1861.

Col Kershaw's Regt, April 30, 1861.

Marlon Rifles, Feb 24, 1863.

Ordnance Guard, March 20, 1862.

Palmetto Guard, May 1, 10, 1861.

Palmetto Guard Artillery, June 17, 1862.

Pee Dee Rifles, March 27, 1862.

Pickens Rangers, Dec 4, 1861.

Pickens Rifles, Aug 10, 1861.

Re-enlisted Soldiers, Mar 9, 1864.

Regiment of Reserves, Dec 11, 1861.

S. C. College Cadets, May 2, 1861.

Trenholm Rifles, Dec 5, 1861.

Vigilant Rifles, Jan 9, 1861.

Waccamaw Light Artillery, April 29, 1862.

Washington Artillery, March 11, 1862.

Washington Light Infantry, June 1, 1861.

Washington Mounted Artillery, July 12, 1861.

Wee Nee Riflemen, Nov 23, 1861.

Wee Nee Vols, Sept 16, 1861.

Yeadon Light Artillery, May 13, 1862.

The Cruel Slave Owner.

The gruesome pictures of the cruelty of slavery which we meet with ever and anon, are very amusing to those who have lived in the South. In examining some wills recently in Camden, I came across a good illustration of the tender regard which the old master and mistress had for their slaves. In the Will of Sarah Levy, the mother of the distinguished Col Chapman Levy, of Camden, probated on October 24, 1842, there occurs the following passage:

"It is my direction, desire and earnest request, that old Kennedy shall be kept with his wife and each treated with kindness and all reasonable indulgence."

I have met with such directions so frequently, that the illustration may be said to be almost typical.

Charles Pinckney (1758-1824.)

I have often thought that a good definition of an encyclopaedia would be: "A book where one can get inaccurate information." Some encyclopaedias are inexpressibly bad. I recently had occasion to look up a matter in connection with Charles Pinckney in Appleton's Cyclopaedia of American Biography, and was not a little surprised at the following information: "Mr Pinckney was the founder of the old Republican Party of South Carolina.

He possessed liberal views on all subjects . . . he was the principal agent in the removal of the civil and political disabilities that had been imposed on the Jews in South Carolina." (Vol 5, p 23.) I wonder why reliable publishing houses do not submit the proofs of historical works to competent local workers for revision? It would certainly pay them in the long run.

Revolutionary Material.

The Antient Battalion of Artillery, March 31, 1901.

Baron DeKalb, May 5, 1884.

The DeKalb Monument, Jan 1, 1883.

See also City Gazette, March 31, 1827.

Battle of Beaufort, Gazette of the State of South Carolina, March 10, 1779.

Boston in 1774, June 19, 1861.

A long list of subscriptions from Georgetown, S. C., for the relief of Boston.

Battle of Camden, City Gazette, July 15, 1831. See also South Carolina & American General Gazette, Dec 13, 1780.

Battle of Eutaw, City Gazette, Jan 30, 1826.

Eutaw Springs Centennial, Sept 8, 1881.

Battle of Eutaw Springs, Jan 2, 1882.

The Darkest Hour of the Revolution—Letter from George Washington, dated Dec 30, 1778, Oct 16, 1863.

King's Mountain, Feb 3, 1853.

Original material.

Battle of King's Mountain, Oct 7, 1853.

The Siege of Savannah, South Carolina and American General Gazette, Oct 1, 1779.

Journal of the Siege of Savannah, Ibid, Dec 10, 1779.

Marion's Home, Mar 25, 1897.

Marion's Grave, June 9, 1883.

Marion's Tomb, Feb 17, 1889.

Revolutionary Incident, (concerning Richard C. Anderson) April 6, 1861.

A Relic of the Revolution, (Samuel Venning's sword) May 31, 1861.

Revolutionary Relics, Dec 9, 1884.

Gen Sumter—the Gamecock of the Revolution, Nov 14, 1863.

The Evacuation of Charleston in 1782, Dec 14, 1882.

The German Fusiliers—Roll of the Company at Savannah in 1779, Jan 21, 1886.

Col Pinckney's Order Book, of 1st S. C. Regiment, June 28, 1887.

Biographical Material.

Benjamin George Allston, April 20, 1853.

Robert Elfe, May 30, 1853.

Franklin H. Elmore, June 1, 1850.



Bishop Gadsden, June 25, 1852.
 Col Samuel Hammond, Sept 27, 1842.
 Robert Y. Hayne, Feb 14, 1840.
 Francis Simons Holmes, Oct 20, 1882.
 Col William S. King, March 20, 1852.
 Mary E. Lee, Feb 22, 1851.
 Hugh S. Legare, June 26, 27, 1843.
 Thomas Lowndes, July 11, 1843.
 Col Charles John Steadman, March 14, 1840.
 John A. Stuart, May 12, 1853.

Miscellaneous.

Address at the dedication of Magnolia Cemetery, Jan 21, 1851.
 Our State Arms, Aug 29, 1853.
 The Southern "Bourbons," Feb 4, 1882.
 Buzzards of Charleston, Aug 18, 1881.
 Death of Calhoun, April 1, 1850.
 Jeff Davis on Calhoun, Sept 12, 1887.
 The Circular Church, July 25, 1853.
 Old Coins, Dec 29, 1889.
 Cordesville—List of former Residents, &c, July 12, 1851.
 Lost Creeks of South Carolina, May 1, 1888.
 Description of a "Gander pulling," City Gazette, May 31, 1793.
 The Germans of Charleston, Oct 6, 1891.
 German Day, Oct 7, 1891.
 German South Carolinians, Aug 8, 1897.
 Orangeburg's Bold Germans, Aug 15, 1897.
 Governors of South Carolina, 1775-1850, Aug 2, 1850.
 In Honor of Paul Hayne, Feb 17, 1889.
 A plea for Southern Literature, July 16, 1881.
 Legare-Dunovant Duel, Sept 15, 1853.
 The Lopez Expedition against Cuba, May 27, 1850; Sept 19, 1851.
 Palmetto Day Addresses, June 29, 1853.
 Palmetto Regiment Roll, June 5, 1885.
 Pirates on the Carolina Coast, Feb 15, 1897.
 The Beginning of the State (Records), Dec 1, 1891.
 Colonial and Revolutionary Records, June 7, 1882.
 The Early Records of South Carolina, Oct 27, 1893.
 Dr Joseph Johnson's Reminiscences:—"A miscellaneous series of unpublished MSS."
 (1) William J. Lowndes, July 18, 1853.

(2) Commissary Garden, July 20, 1853.
 (3) Rev Dr Wm Dood, July 21, 1853.
 (4) The Tornado of 1761—from the S. C. Gazette, July 22, 1853.
 McCrady's History, Jan 30, Mar 24, 1898.
 "Millions for Defence," Aug 16., 1853; July 3, 1854.
 History of the Orphan House, July 1, 28, 1854.
 Osceola's Grave, Sept 7, 1883.
 Puritans and Pilgrims, Dec 22, 1897.
 Carolina Silk Culture, Feb 5, 9, 10, 1848.
 Speech on Slavery (Harrison), Jan 15, 1840.
 Providential Aspects of Slavery, Nov 11, 1888.
 Society in South Carolina, The Columbian Herald, Oct 26, 1785.
 Life in Colonial Virginia, Jan 5, 1896.
 The True George Washington, Feb 22, 1897.

Our Parish Registers.

St Thomas and St Denis Parish Register, 1680-1884, (printed) Charleston Library and Historical Society's Collections.

Christchurch Parish Register, beginning 1694, (MSS). A copy, partly indexed. Historical Society Collections.

St Andrews' Parish Register, (MSS)—3 volumes, a copy, beginning 1714. Library Society Collections.

St Helena's Parish Register, (MSS)—a copy, alphabetically arranged. Historical Society Collections.

Register of St James, Santee, 1758-1788. A copy, owned by the Colonial Dames and in custody of the Historical Society.

St Philip's Parish Register, 1713-1758, printed and edited with a full index by A. S. Salley, Jr. The Church possesses also one MSS vol 1754-1796, as well as later volumes.

Chronicles of St Mark's Parish, 1731-1885, (printed) Charleston Library and Historical Society Collections.

The Giessendanner Record, in "The History of Orangeburg County," by A. S. Salley, Jr.

[Note:—All references in the foregoing article are to The Courier, except where otherwise noted.]